

AN EXAMINATION OF WORSHIP FROM A BIBLICAL, AND HISTORICALLY
AFRICAN AMERICAN PERSPECTIVE AT NEW BEGINNINGS SEVENTH-DAY
ADVENTIST CHURCH IN WICHITA, KANSAS

A Professional Project
presented to
the Faculty of
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Abraham Henry
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This professional project completed by

ABRAHAM HENRY

has been presented to and accepted by the
faculty of Claremont School of Theology in
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Faculty Committee

Dr. Lincoln Galloway, Chairperson

Dr. Jack Jackson

Dr. Karen Dalton

Dean of the Faculty

Rev. Dr. Sheryl Kujawa-Holbrook

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ABSTRACT

This project was conducted in the New Beginnings Seventh Day Adventist Church in Wichita, Kansas. The goal was to discover a way to move the congregation forward on a common understanding of worship styles and traditions towards a greater appreciation of the biblical foundations that undergird particular worship practices. The project also explored the historical dimensions of African American worship styles. In order to explore worship from multiple perspectives, the project was designed to address the biblical, traditional, or historical dimensions of worship through a series of sermons and workshops. Among other things, attention was paid to corporate worship, worship practices in the Old and New Testaments, worship practices throughout slavery, and to elements of worship such as music and dance. The project has led to greater congregational input in worship, and in greater openness and appreciation to different worship styles and practices.

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LIST OF ABBREVIATIONS

SDA	Seventh-day Adventist
NBC	New Beginnings Church
CSC	Central States Conference of Seventh-day Adventist
NAD	North American Division of Seventh-day Adventist
GC	General Conference of Seventh-day Adventist

DEDICATION

To Rebecca Henry, my wife, and best friend,
who has and always will be the best thing that has ever happened to me

INTRODUCTION

Context

The New Beginnings Seventh-day Adventist Church has practiced both traditional and contemporary worship styles. Various views of appropriate biblical foundation for worship have caused individuals to exalt one worship style above another. The effect of which has polarized church members to either embrace or reject a particular worship experience.

This project seeks to explore how to utilize sermons, workshops, and reflection as a means to provide an understanding of worship from a biblical, and historically African American perspective in order to shift the focus of the dialogue in the New Beginnings Seventh-day Adventist Church from worship style preference to facilitating a more centered encounter with God.

As a Seventh-day Adventist Pastor, I have struggled with the challenge of leading my congregation through a worship experience that embodies unity in both traditional and contemporary approaches. Members are exposed to various forms of worship through hymns, psalms, liturgical dance, harmony of instruments, and congregational songs. I have come to notice that there are several conflicts at our church that are derived from differences among those with a traditional orientation and others with a contemporary orientation. The former seeks to preserve worship practices that have been used for an extended period of time, and the latter reflects more recent trends. Within our congregation, about 15% of our members appear to have a preference for the traditional worship practices whereas about 85% of our members appear to have a preference for the contemporary worship practices. This divide has resulted in decreased attendance, limited ministry engagement, inactive departments, reductions in financial support, and has triggered personal and congregational conflict. The conflict over worship affects all

aspects of church life including any attempts to introduce new ideas, models, and projects that are essential to the life and growth of the church.

Audience

This project is written for congregational religious leaders that strive to cultivate a deeper and more enriching worship service that exudes compassion and unity. This will provide an opportunity for religious leaders to draw congregants with diverse worship style preferences to attend worship services. Pastors are regularly engaged in planning, and preparing worship services. They are constantly tasked with creating a worship experience that is inviting to parishioners and visitors. This study will be helpful to Pastors who are regularly asking questions about worship design and liturgy.

Secondly, this project will be a valuable foundational teaching resource for seminary faculty who are teaching courses in the areas of worship and music, and also a valuable resource for students who are interested in the diversity of worship experiences.

In the Seventh-day Adventist context, it is our practice to extend continuing education opportunities to full-time employees, teaching them effective church growth methods. A Bible-Based Worship Workshop could extend the opportunity for churches to effectively retain church members through healing a divide among counter worship cultural preferences.

Justification of the Project

This project is important to the New Beginnings Seventh-day Adventist Church because ultimately, it will result in a more enriching worship experience. It will build awareness that unity can be established and maintained among traditional and contemporary worshipers. Finally, it will provide a process and an opportunity for the church to embrace changes in the worshipping life of the church.

Expected Outcomes

The project is expected to:

1. Increase membership sensitivity, awareness, tolerance, and respect for varying views of worship.
2. Reframe current discourses about worship that lead to conflict towards a common conversation that is based on a biblical foundation.
3. Provide insights into the historical and cultural dimensions of worship and their current affect on various worship perspectives.
4. Develop a congregational understanding, and appreciation for various biblical worship practices.

Scope and Limitations

This project does not attempt to modify members worship style preference to traditional or contemporary. Rather, the goal is to provide opportunities for people to identify, learn, and experience the compassionate source within the worship hour. The compassionate source is God, who desires to connect with humans in worship. As a result, this should deepen the experience of people whether they continue to prefer traditional or contemporary worship styles.

The Project

The project was built around two major activities. The first was a sermon series that dealt with select examples of Biblical Worship. The second was a number of workshops that were designed to introduce the participants to biblical worship practices, principles, and a historical journey of African American worship in the United States.

I developed my project teaching material by engaging in an extensive biblical study on worship. In addition, I surveyed several articles, books, research papers, documentaries related to the subject of worship. I plan to evaluate my project through qualitative data that is provided through volunteer project participants.

Step 1: There are several steps I took to execute my project. First, I consulted and asked for support from local church leadership and membership of the New Beginnings Seventh-day Adventist Church to secure their participation in this project.

Step 2: This project was implemented into two phases. In the first phase, 15 volunteers were recruited to attend workshops about sermons. I announced this project to the church and asked for volunteers. I approached and invited particular individuals to participate in this project. This group of volunteers consisted of 5 worship participants, 5 individuals from the leadership team, and 5 worship influencers. Participants were asked to attend a 2-part preaching series, and a 2-part small bible study workshop designed to facilitate meaningful discussion about biblical based worship principles.

In the second phase, I assessed the effectiveness of project goals. Participants were asked to keep a journal of their worship experiences so that they could report on their experiences. The project was planned over a period of 4 weekends to include preaching, and 4 mid-week small group bible study workshops. After the completion of each sermon, and workshop, participants completed a reflective questionnaire. This project was conducted from September 1st 2018, until September 30th 2018.

CHAPTER 1
A TOPICAL OVERVIEW OF
BIBLICAL WORSHIP PRACTICES

“Worship is the most important work of the church. The people of God exist to serve God. No higher service to God is possible than the worship of God.”¹

-C. Welton Gaddy

Introduction

According to William Dyrness, “Christians believe that the need for worship is deeply rooted in the human personality. Human beings are natural worshipers.”² When discussing the topic of biblical worship there is a common question that arises. Does God care about how we worship? The Bible is the fundamental source for engaging in forms and practices of worship.³ Therefore, this project will explore the biblical basis for various worship practices. Worship is essential to the life of a Christian, and its practices derive from a biblical foundation. Authentic worship is acceptable when skillfully performed with “reverence and awe” (Hebrews 12:28). Therefore worshipping God in “Spirit and in Truth” is the foundation of authentic Christian worship (John 4:24).

Definition of Worship

Worship is centric to the heart of Christian scriptures from beginning to end.⁴ The act of worship cannot be limited to one isolated act. Therefore, in order to frame the definition of

¹ C. Welton Gaddy, *The Gift of Worship* (Nashville, TN: Broadman Press, 1992), xv.

² William A. Dyrness, *A Primer on Christian Worship: Where We've Been, Where We Are, Where We Can Go* (Grand Rapids, MI: Eerdmans Publishing Company, 2009), 1-2.

³ Dryness, *A Primer on Chrisitan Worship*, 1-2.

⁴ Robert Webber, *Worship, Old and New*, (Grand Rapids, MI: Zondervan Publishing House, 1988), 65-67.

worship I will attribute various values, actions, and words.

Linguistic Definition of Worship

A linguistic analysis of the word “worship” assists in unpacking various values attributed to its classical definition. “The word ‘worship’ itself derives from the Old English word ‘weorthscipe.’”⁵ It is ascribed to imputing a high sense of “worth” to an individual. This worth is attributed to God alone as the source of our worship.⁶ We misrepresent the definition of “true worship” when we equivocate the worth of God to anyone or anything. “For you shall not worship any other god.”⁷

Gaddy defines worship as a “gift between lovers who keep on giving to each other.”⁸ Therefore, worship in part should be viewed as an exchange of acts of love between God and creation. God lovingly continues to provide for humanity with gifts that include but are not limited to life, protection, healing, forgiveness, and the plan of salvation. In return, humanity is called to reciprocate lovingly giving thanks, and praise with reverence, which are central to worship.⁹ According to Ruth Duck, the word *adoracion* in Spanish highlights the meaning of worship as praise, *gottendienst* in German emphasizes worship as “service done for others”, and the word *le culte* in French refers to worship as the nurturing of relationship with God and community.¹⁰ Therefore worship can be framed as an outward expression of love as a result of an inward sense of gratitude. The outward expression of love can be demonstrated through

⁵ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon Press), 27-32.

⁶ Ellen Gould Harmon White, *The Desire of Ages: The Conflict of the Ages Illustrated in the Life of Christ* (Nampa, ID: Pacific Press, 2005), 84-85.

⁷ Exodus 34:14 (NKJV).

⁸ C. Welton Gaddy, *The Gift of Worship*, xi.

⁹ Ruth C. Duck, *Worship for the Whole People of God: Vital Worship for the 21st Century* (Louisville, KY: Westminster John Knox Press, 2013), 3.

¹⁰ Ruth C. Duck, *Worship for the Whole People of God: Vital Worship for the 21st Century*, 4-6.

praise, obedience, sacrifice, and service, through a nurturing relationship with God. This outward expression of love can take the form of various practices such as singing, clapping, praying, service, obedience, nurture, shouting, dancing, offering, and serving to name a few.

Personal and Corporate Worship

White suggests that gratitude provides the foundation for two important types of worship: personal worship, and common worship.¹¹ He states, “Personal worship usually occurs apart from the physical presence of the rest of the body of Christ.”¹² Personal worship is defined as a personal “response to God’s revelation.”¹³ Personal worship can be modeled by the personal exercise of obedience, devotion, prayer, singing, and living to name a few.

Common worship is defined as “a set of culturally embedded and corporate practices through which God forms them into the likeness of Christ in and through the story of Jesus Christ, by the power of the Holy Spirit, in order that they might live their lives to the glory of God.”¹⁴ “Common worship is usually modeled by a congregation assembling at a specific time and location as they engage in sitting, standing, kneeling, praying and reciting scripture or creed.”¹⁵ During formal congregational worship services, liturgy can be found at the heart of worship. Ruth Duck writes, “Liturgy by its very nature is a common act of worship; it is the primary source of liturgical theology, to the extent that it brings about deep change in those who participate.”¹⁶ Whether personal or common worship, both are imperative for the life of Christians, and the church.

¹¹ James F. White, *Introduction to Christian Worship*, 34.

¹² James F. White, *Introduction to Christian Worship*, 35.

¹³ Ralph P. Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections* (Grand Rapids, MI: W.B. Eerdmans, 1991), 10.

¹⁴ William A. Dyrness, *A Primer on Christian Worship*, 45.

¹⁵ William A. Dyrness, *A Primer on Christian Worship*, 1-2.

¹⁶ Ruth C. Duck, *Worship for the Whole People of God*, 4-5.

The classical, personal, and common definitions of worship provide an essential foundation for the biblical understanding of various worship exercises mentioned in scripture. Experiencing worship is one of the greatest ways to gain a holistic understanding of it.

The Holy Scriptures in Worship

The Foundation of Scripture in Personal Worship:

In the Holy Scriptures we find examples of writings that inspire personal worship. The psalmist declares, “David stated: ‘Thy word is a lamp unto my feet, and a light unto my path.’”¹⁷ Timothy was reminded that from his childhood he had “known the Holy Scriptures” which could make him “wise for salvation through faith which is in Christ Jesus. All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.”¹⁸ When Jesus was tempted by devil in the wilderness after 40 days of praying and fasting, he responded to the devil with the power and authority of scripture. “It is written, ‘Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.’”¹⁹ Moses told the children of Israel: “You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead. You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up.”²⁰ Scripture is God’s way of communicating to God’s children. Scripture assumes the most important role in the life and worship of a Christian. Scripture is foundational for true worship. Where there is an absence of God’s word, there is an absence of true worship.

The Foundation of Scripture in Corporate Worship:

¹⁷ Psalms 119:105 (KJV).

¹⁸ 2 Timothy 3:15-16 (KJV).

¹⁹ Matthew 4:4 (KJV).

²⁰ Deuteronomy 11:28-29 (KJV).

Holy Scriptures As God's Revelation:

Few people understand the essential role of scripture in public worship. As previously noted, worship can be framed as an initial conversation that begins between God and God's children, and continues among worshippers. One definition that James L. White establishes for worship is "revelation and response."²¹ Church liturgy can be framed to fit the worshipful conversation of revelation and response between God and the church. The role of scripture in corporate worship is foundational. The primary fashion that God directly communicates to humanity in corporate worship is through the revelation of his word through the Holy Scriptures. God divinely inspired the Holy Scriptures; therefore it is direct communication from Him. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness."²² "For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."²³ These texts inform us that God is the author of scripture, and was responsible for inspiring the thoughts of holy men to write the scriptures. The word "Holy" in Hebrew is *Godesh*, which is translated "set apart". In essence, these individuals were men who were entrusted by God, for the sacred function of writing exactly what the Lord specified. Therefore, when we engage the Holy Scriptures in worship, this is the only direct form of Revelation. Every other part of the worship service is a "response" to God's "revelation". Some responses include, but are not limited to: hymns, communion, fellowship, preaching, and praying.²⁴

²¹ James F. White, *Introduction to Christian Worship*, 158.

²² 2 Timothy 3:16 (KJV).

²³ 2 Peter 1:21 (KJV).

²⁴ Wesley James Baldwin, "The Centrality Of Preaching In Christian Worship" (PhD diss., Southwestern Baptist Theological Seminary, 2015), 77-78.

Public Reading of Holy Scripture:

The public reading of scripture demonstrates the importance of the role of scripture in the biblical history. Throughout the bible we observe references to the public reading of scripture in corporate worship the Old and New Testament.

The first time we observed the scriptures being publicly read is immediately following the Exodus of the Children of Israel. The first formal worship service recorded in scripture is on Mt. Sinai, and Moses was intentional to engage in the public reading of scripture. “Then he took the book of the covenant and read *it* in the hearing of the people; and they said, ‘All that the Lord has spoken we will do, and we will be obedient!’”²⁵ Respected bible scholar and theologian, Phillip Towner stated “The public reading of Torah was apparently designed to remind the people of their origin in YHWH, their continued existence within a covenant relationship and their obligations within that relationship.”²⁶

We also observe the importance of public scripture reading according to the admonition provided by Paul, “Until I come, give attention to the *public reading of Scripture*, to exhortation and teaching.”²⁷ Here we see three very important elements of the worship service that was important for the early church. The first important element is the public reading of scripture, which serves to remind worshipers of their origin and continued relationship with God. Therefore, the importance of reading scripture publicly in worship is for all of God’s children to understand their identity in Christ Jesus, remember the covenant relationship we have, and hear directly from God. John wrote, “Blessed is he who reads and those who hear the words of the

²⁵ Exodus 24:7 (NASB).

²⁶ Phillip Towner, “The Function of the Public Reading of Scripture in 1 Timothy 4:13 and in the Biblical Tradition,” *Journal of Biblical Text Research*, no. 20 (January 2007): 50.

²⁷ 1 Timothy 4:13 (NASB).

prophecy, and heed the things which are written in it.”²⁸

The Centrality of Preaching in Worship

Preaching is a gift from God used in worship that provides the opportunity for us to get to know God more intimately. “Preaching is a medium of communication and a conveyance of divine truth to people.”²⁹ Paul declared, “For since in the wisdom of God the world through its wisdom did not *come to* know God, God was well-pleased through the foolishness of the message preached to save those who believe.”³⁰ At first glance it appears that Paul was referring to the gift of preaching as foolishness. However, the text states that God was: “well-pleased” *eudokeō εὐδοκέω* with the message that was preached. Therefore it is appropriate to draw the conclusion that God is well pleased with the message that is preached to bring His children to know Him, and his plan of salvation. This does not mean that God is well pleased in the gift of preaching by itself. Rather, God is well pleased in the gift of preaching in which the Gospel of Jesus Christ is Central.

Preaching in worship is vital to communicate the Gospel of Jesus Christ. It is not the preacher revealing the Gospel by human efforts. Rather, it is God sharing himself by occupying the sermon and preacher. Paul stated: “Therefore, we are ambassadors for Christ, as though God were making an appeal through us.”³¹ James White writes, “In worship, God gives of God’s selfhood to us through human speech, and we, through God’s power, give ourselves to God through our speech.”³² We can assert that the measure of God being pleased in worship is when the Gospel of Jesus Christ is centric in the sermon during the worship service. The word Gospel

²⁸ Revelation 1:3 (NASB).

²⁹ Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections*, 102.

³⁰ 1 Corinthians 1:21 (KJV).

³¹ 2 Corinthians 5:20 (KJV).

³² White, *Introduction to Christian Worship*, 156.

means “Good News”. The Gospel of Jesus Christ can be summed up as: “Jesus’s coming to earth, his death on the cross, and his exaltation to reign as Lord.”³³ The death of Jesus is important to the preaching of the Gospel because it represents a “new eon in world history.”³⁴

The foundation of preaching is always the Holy Scriptures, which is the word of God. Through the sermonic discourse of preaching, God is able to share Godself with all individuals in the congregation. Preaching can be summed up as: “the preacher speaking for God, from the scriptures, by the authority of the church, to the people.”³⁵

Preaching as Worship

The very practice of preaching in the worship service is also an act of worship. Preaching is not a monologue, but rather a three-way conversation between God, the preacher, and the congregation.³⁶ For example, in the preaching moment, God speaks through the preacher but also to the preacher and the congregation. The congregation receives the message and responds to God. According to Wiersbe, theologian and Christian reformer, Martin Luther understood preaching as an offering to God.³⁷ Welton Gaddy states, “The meaning of worship is dramatized as the pulpit becomes an altar on which the sermon is offered as a gift to God.”³⁸

If preaching is an act of worship, then the preacher must not present to God that which has cost him nothing (2 Samuel 24:24). Malachi reprimanded the priest of his day because they were not giving God their best. They put defiled food on God’s altar and brought sacrifices that were lame and sick (Malachi 1:6-8).³⁹

Good preaching will also demonstrate how the message can be applied to the lives of the hearers. When preaching is heard it is also an act of worship for the congregation. The hearers

³³ Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections*, 104.

³⁴ Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections*, 105.

³⁵ White, *Introduction to Christian Worship*, 157.

³⁶ Gaddy, *The Gift of Worship*, 72.

³⁷ Wiersbe, *Real Worship*, 121.

³⁸ Gaddy *The Gift of Worship*, 76.

³⁹ Wiersbe, *Real Worship*, 122.

will receive and respond to the message in different ways including acknowledgement, repentance, gratitude, joy and celebration.

Response in Worship

Response from humanity to God is pivotal to the conversation in worship. We respond to the revelation of God's word through various worship practices. Some of these practices include but are not limited to: singing, clapping, kneeling, shouting, and offering. This section will discuss the biblical foundation for the worshipful practices of music, dancing, clapping, and offering.

Music in Worship

Music as a Gift from God

In this section, I will provide a brief survey of music in scripture. Herbert Lockyer describes the task in these terms: "Approaching the subject before us, sublime and sacred as it is, we have to confess that no saint can fully explain the intrinsic role of music in the history of the people of God, though many have tried."⁴⁰ Music is a gift from God, placed in the care of creation to be personally, and harmoniously used in returning worship to the Creator (Psalms 105:2). Jeremy Begbie writes, "The ability to recognize music as a gift of creation comes from the faith that is made possible through the person and work of Jesus Christ."⁴¹ The gift of worship is mutually beneficial for God and humanity, offering allegiance, love, and worth through communications that are artistically heard. Music that is inspired by God offers an opportunity for God to communicate to humanity. Therefore, we can conclude that Godly music

⁴⁰ Herbert Lockyer, *All the Music of the Bible: An Exploration of Musical Expression in Scripture and Church Hymnody* (Peabody, MA: Hendrickson Publishers, 2004), 67.

⁴¹ Jeremy Begbie, *Resonant Witness: Conversations between Music and Theology* (Grand Rapids, MI: Eerdmans, 2011), 67.

assists humankind in maturing their faith in God. Richard Viladesau writes, “Music in short, is a kind of symbolic language: not merely sound, but also ‘voice’. It does not merely ‘charm the sense’ but ‘captivates the mind’ and ‘strikes the heart.’”⁴²

The Gift of Music Blesses the Creator

Scripture allows us to assert that music is an acceptable and highly effective utensil for ushering worship to God. Music is present in scripture from Genesis to Revelation. Music is a gift that was provided to creation before the universe was inhabited by sin (Ezekiel 28:12-15). Gracefully, God allowed creation to continue to use this gift of music as a means of worship in spite of our sinful imperfections. Scriptural examples of worshipful music are found in the following: creation (Job 37:7), the children of Israel during their exodus, songs of Moses (Exodus 15:1-18), songs of Deborah and Hannah (Judges 5:12), festival songs of Zion (Leviticus 25:8-55), songs of David (1 Chronicles 23:5; Psalms 88), hymns sung by Paul and Silas (Acts 16:25-34), and hymns found in Revelation (Revelation 4-7).

The Gift of Music Blesses the Created

The benefit of the music in the life of creation is that “it stimulates godliness and causes one to grow and increase in the praise of God, godly love and Christian devotion.”⁴³ It also allows God to encourage us, and elevates our mind with a foretaste of the Glory of worship in Gods presence. “Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts.” (Colossians 3:16) Paul and Silas are recorded as having sung hymns at midnight during their incarceration for the sake of the Gospel. Worship elevates the

⁴² Richard Viladesau, *Theology and the Arts: Encountering God through Music, Art and Rhetoric* (New York, NY: Paulist Press, 2000), 38.

⁴³ Begbie, *Resonant Witness: Conversations between Music and Theology*, 69.

mind of the created from the infirmities of this world, to receive the sustenance, and encouragement that derives from God's worshipful replenishment.

The Gift of Music Should be used for its Original Purpose

The gift of music in worship is often mishandled as a result of our sinful nature, and misguided actions. We observe this when the children of Israel engaged in musical idolatry at Mount Sinai (Exodus 32), and in the worship of the image of King Nebuchadnezzar at the sound of music. Whenever the gift of music in worship directs our attention to the created, and not the creator, the gift of music in worship is mishandled. Historically, according to medieval Catholic tradition, music in worship was associated with pagan worship, and was not a part of mainstream Christian cultural worship.⁴⁴ While humanity may be guilty of mishandling the gift of music in worship, this should not result in rejecting the gift, and the purpose for which music was provided. Begbie indicates that for Luther, "humans were created with natural appreciation and ability, and thus music's appeal to the senses need not be regarded with suspicion."⁴⁵

Types of Music Utilized in Worship

Some of the various types of music that are found in scripture are: hymns, psalms, and instrumental to name a few. The type of worshipful music utilized in scripture often depended on the time period, culture, person spiritual state, emotional disposition, and context of worship.

Hymns:

Richard Mouw and Mark Noll write, "Hymns are also an important record of the past spiritual experience of the believing community. Hymns have provided the deepest possible connections with personal experience, domestic, intergenerational, social, and religious."⁴⁶

⁴⁴ Viladesau, *Theology and the Arts: Encountering God through Music, Art and Rhetoric*, 35.

⁴⁵ Begbie, *Resonant Witness: Conversations between Music and Theology*, 69.

⁴⁶ Richard J. Mouw and Mark A. Noll, *Wonderful Words of Life: Hymns in American Protestant History and Theology* (Grand Rapids, MI: W.B. Eerdmans Pub, 2004), xv-xvii.

Hymns relevantly continue to fortify Christians as it has since the inception of the early church in Acts of the Apostles to modern times. The composition of hymns has passed down meaningful “condensed theology,” as observed in many of the hymns we sing today. Hymns should not be viewed as irrelevant historical documents, rather they should be valued as heavenly communion from God to humanity in the form of corporate worship presented in weekly liturgy as church services.

Psalms:

The book of Psalms, or book of praises is the largest book in the bible. The psalms are attributed to David, Asaph, sons of Korah, Heman, Ethan, and others. Essentially, psalms are poems and spiritual songs designed for worship. Psalms in scripture were for praise hymns (Psalms 19), hymns of personal and national creeds (Psalms 35), faith songs of personal thanksgiving (Psalms 118), prayers of communion (Psalms 138), meditations of wisdom (Psalms 111), prophetic oracles (Psalms 81), expressions of victory, and Sabbath liturgies (Psalms 68:24-25).⁴⁷ The depths of Psalms were always connected to historical biblical events, and historical biblical characters. In scripture various psalms were recited with instrumental accompaniment. Some instruments that accompany psalms were harps, tambourines, ram’s horn, and the lyre (Psalms 33:2, Psalms 57:7-8, and Psalms 81:2-3).

Instruments:

The bible speaks of many types of instruments used in worship. The musical instruments in scripture can be categorized into 3 types: wind instruments, string instruments, and percussion instruments. Examples of instruments mentioned in scripture are the: bell (Exodus 39:26), cornet (2 Chronicles 15:14), cymbals (Ezra 3:10), dulcimer (Daniel 3:10), flute (Daniel 3:7), harp (1

⁴⁷ Lockyer, *All the Music of the Bible: An Exploration of Musical Expression in Scripture and Church Hymnody*, 84.

Kings 10:12), horn (Joshua 6:8), organ (Psalms 150:4), pipe (Luke 7:32), psaltery (Psalms 57:8), sackbut (Daniel 3:15), tablet (Jeremiah 31:4), timbrel (2 Samuel 6:5), trumpet (Numbers 10:10), and the viol (Amos 6:5). It is important to remember the purpose for instrumental usage, which is to give glory to God in worship. When instrument usage draws attention to the instrumentalist, instead of God we are engaging in a behavior of false worship. It is also important to skillfully, appropriately play instruments with the right volume. Therefore, it is imperative to engage in heart searching, and biblical patterns for valuable principle of how to appropriately use instruments in worship.

Music in the form of hymns, spiritual songs, psalms, or instrumentation allows us to encounter the presence of God, and experience a foretaste of God's glory.

Dance in Worship

Dance:

The integration of a worshipful response through dance, as an assigned segment in a worship service, is known as liturgical dancing. When reading scripture it is important to remember that "almost all the references to dancing in the Old Testament concern occasions of worship."⁴⁸ Dancing is mentioned 19 times in the bible, 15 times in the Old Testament, and 4 times in the New Testament. The Psalmist says: "Let them praise his name with dancing and make music to him with tambourine and harp."⁴⁹ Ecclesiastes "There is a time to mourn and a time to dance."⁵⁰ In scripture, various types of dancing are mentioned, some of these occasions are: worship (2 Samuel 6:1-11), festivals (Judges 21:19-21), celebration (Exodus 15:20), weddings (Mark 6:22), and false worship (Exodus 32) to name a few.

⁴⁸ John Eaton, "Dancing in the Old Testament1," *The Expository Times*, no. 86, (February 1975): 4-5.

⁴⁹ Psalms 149:3 (KJV).

⁵⁰ Ecclesiastes 3:4 (KJV).

Dancing In Worship of God:

One example of dancing as a part of worship is present in Psalms 118:27. “The Lord is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar”. Eaton, explains that the word “sacrifice” is better translated to mean “pilgrim dance.”⁵¹ According to Manring, exegetical examination of the text in the original Hebrew language provides enough evidence for extracting a divine warrant for dance in the worship of God.⁵² This is an example of worshipful dancing during the festival sacrifice.

A second example of dancing as apart of worship is present in Exodus 15:20-21. The Egyptians kept the children of Israel in bondage. However, the lord delivered them at the closing of the Red Sea. In response to the Lord’s marvelous and miraculous deliverance, the Israelites engaged in celebratory worship to God for the deliverance that God had granted them. Myriam, the sister of Aaron, was a Prophetess and led other women to dance with timbrels in their hand. In addition, Myriam sang to them the words: “Sing to the Lord, for he is highly exalted. Both horse and rider he has hurled into the sea.”⁵³

A third example of dancing as a part of worship is highlighted in: 2 Samuel 6:14, when the Ark of the Covenant was returned to Jerusalem. There was a well-planned worshipful celebration where ox and fatlings were slaughtered every places. David is recorded as stripping of his priestly garments (linen ephod), and dancing before the Lord in front of everyone. According to Ellen White, his dancing was received as “reverent joy before the Lord”.⁵⁴ The Hebrew word used in this text used for “dancing” is the word *karar*, which describes a dancing

⁵¹ Eaton, “*Dancing in the Old Testament*,” 136–140.

⁵² Noah Manring, “The Element of Dance in Worship,” (MA diss., Reformed Theological Seminary, 2006), 42.

⁵³ Exodus 15:21 (NIV).

⁵⁴ Ellen White, *Selected Messages* (Washington, DC: Review and Herald, 1958), 707.

motion that is unencumbered: moving rhythmically in a whirling fashion, “to move in a circle, to exult, leap, and run.” The children of Israel joined in celebration with shouting and the sound of the trumpet. David’s worshipful dancing was in response to the Lord’s presence, which was symbolized through the Ark of the Covenant.

There is no scriptural basis for objection to dancing in worship. I concur with Newman’s conclusion that it is interesting that we: “condemn what the Bible expressly commands as part of worship. We associate dancing with immorality and worldliness, forgetting that it has had good and even spiritual connotations. While there are evil types of dancing there are also types that express the emotions and creativity of the mind and body.”⁵⁵ Rather, we observe that dancing was characteristic of sanctuary and temple worship in the Old and New Testament. Ellen White states: “at evening when the lamps were lighted, the court was a scene of great rejoicing. Gray-haired men, the priests of the temple and the rulers of the people, united in the festival dances to the sound of instrumental music and the chants of the Levites.”⁵⁶ Duncan Mumbo rightly asserts that: “These practices were also part of celebration of the Feast of Tabernacles, even when Jesus Himself was present. If this is true, then, the temple and the festivals were joyous occasions of celebration and also indicate that dancing was carried out in NT times.”⁵⁷

The bible provides numerous examples of dancing that was a part of culture, but most importantly a beautiful, humble, and reverent expression of worship to God.

Clapping in Worship

Clapping is referenced several times in the Bible in the context of Worship to God. It is

⁵⁵ David Newman, “‘Celebration’ Is a Naughty Word,” *Ministry Magazine* (December 1990):1-4, www.ministrymagazine.org/archive/1990/12/celebration-is-a-naughty-word.

⁵⁶ Ellen White, *The Desire Of Ages* (Mountain View, CA: Pacific Press, 1940), 463.

⁵⁷ Duncan Odhiambo Mumbo, “A Strategy to Create a More Meaningful Worship Experience in the Sony Seventh-Day Adventist Church in the Ranen Conference” (DMin diss., Andrews University, 1990), 26–27.

made in reference to creation, human, and nature.

Selected Examples of Clapping in Worship

One example of clapping in the context of worship is observed in Psalms 47. This psalm was composed with the intent to be sung in the Temple service to appreciate Gods deliverance for Israel from the hand of their enemy. The psalm gives a very clear command to all the nations saying: “Clap your hands, all peoples! Shout to God with loud songs of joy!”⁵⁸ The Seventh-day Adventist Commentary shares a revered bible commentator Ellen White’s teaching that Psalm 47 was intended for use in the worship of the Temple, and is one of David’s most joyous Psalms. The Seventh-day Adventist Commentary states that: “Nothing short of such demonstrations as clapping and shouting appeared sufficient to the psalmist to express the praise that is due to God. God is worthy of profound reverence.”⁵⁹ It is noteworthy that David’s command to clap and shout is associated in the context of worship as an act of profound reverence.

In another instance the Psalmist says: “Let the rivers clap their hands; let the hills sing for joy together.”⁶⁰ The book of Isaiah references clapping by stating: “For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.”⁶¹ Both the Prophet and the Psalmist point to clapping as an example of how nature provides unreserved worship to God.

Survey of Circumstantial Clapping In Worship

R. Mark Giuliano asserts in an article entitled: “A Note On Clapping In Worship”, that clapping should be conditionally integrated in worship. He suggests, that the only circumstance

⁵⁸ Psalms 47:1 (NASB).

⁵⁹ *Seventh-Day Adventist Bible Commentary*, Vol. 3 (Hagerstown, MD: Review and Herald Pub. Association, 1978), 282-283.

⁶⁰ Psalms 98:8 (NASB).

⁶¹ Isaiah 55:12 (NASB).

that clapping should be practiced in worship is when clapping is used as a form of natural instrumentation to accompany music.⁶² While I agree that this is an appropriate circumstance, I don't believe we should limit clapping only to this circumstance. According to the context of Psalms 47:1, clapping is an appropriate public expression of appreciation, celebration, and adoration rendered to God in worship, similar to shouting Amen. When God is the center of your corporate worship, clapping can become a public act of readily receiving and agreeing with God's word ministered to you.

The bible doesn't denounce the act of clapping. Clapping is not an act of evil or good, but rather it is an instrument that can be directed to engage in the worship of God. Just as any instrument can be used to engage evil purposes like false worship, this should not deter God-fearing worshippers from being obedient to the imperative directive from David to worship God with our clapping. "Clapping in worship can be the body's expressive way of shouting the heart's 'amen' not simply reacting to a performance, but engaging in an act of worship."⁶³

Offering in Worship

"An offering time can also make gospel preachers out of the whole congregation. According to Paul's letter to the Corinthians, through the ministry of generosity, 'you glorify God by your obedience to the confession of the gospel of Christ' (II Corinthians 9:13)."⁶⁴ The root of an offering is never just the gift, but the foundation of the sacrifice. It is never just a hand, and head presentation, but it must come from the heart. It must cost us something. Presenting offering to God as worship, and presenting offerings in worship is observed throughout scripture.

⁶² Mark Giuliano, "Psalms 47: A Note On Clapping In Worship," *Encounter* 72, no. 29 (June 1, 2012): 83–84.

⁶³ Giuliano, "Psalms 47: A Note On Clapping In Worship," 83–84.

⁶⁴ Dori Cornelison, "Why Take Up a Sunday Morning Offering?," *Canadian Mennonite*, no. 19, (February 2015): 12, ProQuest.

Some offerings that were presented in the Old Testament are: peace offerings (Leviticus 7:16), grain offerings (Leviticus 2:4), sin offerings (Leviticus 4:2-4), burnt offerings (Leviticus 1:3-17), and reparation offerings (Leviticus 5:15-16). The various offerings previously mentioned were presented to God for various reasons. The primary principle for presenting acceptable offering to God was obedience to God's stipulations, giving to God first, and presenting God our best. They were acts demonstrating God's supreme worth and value in their lives.

In the New Testament, we observe various freewill offerings presented to God. Some of the freewill offerings we observe in the New Testament are: Love offering, and financial offering. One example is observed when a woman washed Jesus's feet with perfume from an alabaster jar.⁶⁵ Dr. Kent Greenville, a seminary professor concluded that this perfume was worth one year of the average persons working wages, which was equivalent to about 300 denarii.⁶⁶ A sacrifice valued at this amount made her offering very costly. Most of the offerings presented in the early church were present to assist with the furthering of the gospel ministry.⁶⁷ In addition they were used to assist with caring for the needy.⁶⁸

Conclusion

Many of these biblical worship practices are utilized in various everyday activities. The fundamental basis for determining the authenticity of these practices in worship, are to whom these practices are directed. Worship practices that are misdirected to humanity, do not uplift God. Therefore, it is essential to remember that these worship practices directed towards God in

⁶⁵ Luke 7:37(NASB).

⁶⁶ Kent Greenville, "Mary Magdalene, Mary of Bethany and the Sinful Woman of Luke 7: The Same Person?" *Journal of Asia Adventist Seminary* (2010):13–28.

⁶⁷ 1 Timothy 5:17-18.

⁶⁸ Acts 23:44-45.

heart and action are to be considered authentic worship.

CHAPTER 2

A SURVEY OF OLD & NEW TESTAMENT

WORSHIP PRINCIPLES FROM SELECT BIBLICAL PASSAGES

“Worship is an encounter with God,
in which our hearts touch His Heart.”⁶⁹
-Dr. Joseph Kidder

Introduction

This chapter will provide a survey of various worship practices found in the Old and New Testaments.

Old Testament Worship

The Old Testament provides us with essential worship components that are built upon later in the New Testament. When studying worship from the Old Testament it is important to understand the difference between the Judeo perspective, and Christian perspective. As Jeremy Doran rightly explains, Jewish perspectives on worship in the Torah lays an important foundation for the Christian interpretation of worship in the Old Testament.

Nevertheless, when using Scripture to teach about worship, it is important to distinguish between a Jewish perspective and a Christian perspective, for the former lays the foundation for the latter – *independently of the latter’s interpretation*. It is perfectly acceptable to use an Old Testament text to teach about faith in Jesus because the Christian faith accepts both canons as literature of Divine truth. A study of Christian worship without both testaments is incomplete.⁷⁰

⁶⁹ Joseph Kidder, *Majesty: Experiencing Authentic Worship* (Hagerstown, MD: Review and Herald Pub. Association, 2009), 17.

⁷⁰ Jeremy Richard Doran, “A Living Sacrifice: Restoring the Hebraic Perspective of Christian Worship” (MA thesis, Harvard University, 2013), 22–29.

Old Testament Worship Principles from Select Narratives:

Worship in the Pre-Patriarchal Period

The pre-patriarchal period is known as the timeframe following the sinful fall of Adam and Eve in Genesis 3:24, and prior to the Patriarchal Period of the three biblical Patriarchs Abraham, Isaac, and Jacob in Genesis 12:1. The first sacrifice presented to God in worship is when Cain and Abel offered their sacrificial gifts to the Lord. Cain presented the Lord with an offering of the ground, and Abel presented an offering of the firstlings of his flock. While both brothers presented an offering to the Lord, God only regarded Abel for his offering.⁷¹ This select account of Cain and Abel's worship provides us with the worship principle of "offering", and "sacrifice". An essential component of worship is demonstration of complete supreme devotion to God. When we provide God with an offering it should be rendered from our heart as the best we have to offer.

Worship in the Patriarchal Period

The Patriarchal period is the historical biblical period that surveys the life of the three Patriarchs Abraham, Isaac, and Jacob beginning in Genesis 12, and ends in Genesis 50 at the beginnings of the Jewish Exodus. While the ideology of worship incorporates sacrifice in the pre-patriarchal period, it becomes more noticeable as an essential component of worship in the patriarchal period.

Abel's devotion to God was demonstrated through the sacrificial offering of firstlings. God instructs Abraham to take his only son Isaac and offer him as a burnt offering on the Mt. Moriah.⁷² Abraham obedient proceeds to Mt. Moriah as the Lord directed gathering, wood, a

⁷¹ Genesis 4:3-5 (NASB).

⁷² Genesis 22:2 (NASB).

knife, 2 servants, and Isaac. There are several worship principles that are components of Abraham's journey.

The first worship principle present in this narrative account is that Abraham highlighted a connection between worship and sacrifice. During the journey Abraham tells his servants: "Stay here with the donkey, and the lad and I will go over there; and we will worship and return to you."⁷³ The second worship principle we observe in this narrative in unwavering obedience to God's command. Isaac was the physical manifestation of God's promise to Abraham "that he would be the father of many nations."⁷⁴ Abraham demonstrated a willingness to surrender to God his most prized possession, which was Isaac. This worshipful act of obedience embodied in Abraham's willingness to sacrifice Isaac meant that he would forgo God's promise of inheriting a fruitful future. The third worship principle we identify is building an altar. The fourth worship principle we identify was the necessity to receive God's revelation. Abraham received God's revelation by hearing God's words.⁷⁵ Worship is incomplete without hearing God's word. The fifth worship principle we identify is the need to surrender. The story of Abraham provides us with various elements of worship, including: the revelation of God's word, human response through sacrifice, human response through obedience, human response through building an altar, and the human response of surrender.

Worship in the Sanctuary

After the children of Israel were delivered out of bondage in Egypt, God told Moses: "let them construct a Sanctuary for me, that I may dwell among them."⁷⁶ "Worship always comes

⁷³ Genesis 22:5 (NASB).

⁷⁴ Genesis 17:5 (NASB).

⁷⁵ Genesis 22:2 (NASB).

⁷⁶ Exodus 25:8 (NASB).

first. God did not wait until Israel was settled in the land to instruct them in proper worship. God saw it as a special priority and planned for it from the outset.”⁷⁷

I agree with Roy Gane’s assertion that the sanctuary in today’s church worship service is very different than that of the Old Testament Sanctuary. However, worship in today’s church still continues in a sanctuary that we believe God dwells in with humanity. The sanctuary is a reminder that God has not departed from us. Rather, God still desires to engage in worship with humanity.

There are numerous worship principles that can be highlighted in the sanctuary service. The first worship principle is: God’s word, which provided instruction to build God a sanctuary. The second worship principle is God’s desire to dwell with humanity in the sanctuary. The third worship principle is God’s worth represented through various symbols in the sanctuary. The fourth worship principle is God’s love and forgiveness represented through the slaughtering of sacrificial animals, and the prophetic foreshadowing of the forgiveness of sin through the shed blood of Jesus Christ. The fifth worship principle is mankind’s response to God’s worthiness by donating various items to the sanctuary for its construction, and sustenance of the priests. The sixth worship principle is the Priest’s ministry of service to God by their daily ministry in the sanctuary.

New Testament Worship:

The New Testament perspective of worship builds on the Old Testament worship principles, and perspectives on worship. However, it provides a fresh outlook on meaningful

⁷⁷ Glen Martin, *Exodus, Leviticus, Numbers* (Nashville, TN: Broadman & Holman, 2002), 112.

worship with Jesus Christ as the perfect example for worship as cited in the Gospels. It also provides a reframing of corporate worship with the inception of the church. Paul provides meaningful advice on orderly worship in his letters addressed to the growing Christian Church. Lastly, it provides a heavenly prophetic perspective of worship written by John in the book of Revelation.

New Testament Worship in the Gospels:

The Gospel provides a unique illustrated frame of worship through the embodiment of the life, and ministry of Jesus Christ. There is no better example of the life and example of true worship than that of Jesus Christ. There are numerous worship principles that are present in the life of Jesus Christ. However, I will attempt to identify a few essential worship principles, and highlight them through select accounts of the Gospel writers. Jesus provided an excellent example to humanity of true worship. The ministry of Jesus pointed to true worship. Jesus stated: “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.”⁷⁸

Jesus Modeled the Use of Scripture in Personal & Corporate Worship

Jesus modeled various principles that are essential for the life of a worshipper. These include prayer, fasting, and worship in the synagogue. Jesus was in the wilderness after fasting for forty days, and the devil tempted Jesus three times.⁷⁹ The devil tempted Jesus with provision, submission, and worship. However, Jesus responded to each temptation with the phrase: “It is written.” Jesus quoted scripture to highlight the power of scripture. Jesus refused to submit to the Devil’s temptation to engage in false worship. Carson writes:

⁷⁸ John 4:23 (NASB).

⁷⁹ Matthew 4:1-11.

Jesus's life is to be the expression of perfect worship. He offered consistent loyalty and devotion to the father, in the face of every temptation to idolatry. The pure worship he offers to God by means of his faith and obedience is the only basis on which we can find acceptance and draw near to God.⁸⁰

This is also modeled early in the life of Jesus when He stood up in the temple on the Sabbath to read the scriptures.⁸¹ Luke is intentional to tell us that it was Jesus' custom to attend the synagogue on the Sabbath day. The first worship principle that Jesus modeled was the importance of God's scripture in worship, and it's public reading.

Jesus Modeled Prayer in Worship

In the Gospels, we identify the importance for prayer in worship. In Jesus' worship, he often went to a solitary place and prayed.⁸² On several occasions we observe Jesus teaching the importance of prayer. Jesus taught the disciples to pray.⁸³ He even taught that if prayer is to be conversational with God in worship, it should not take the form of vein repetitions.⁸⁴ Prayer and solitude is an opportunity to hear God's revelation, and respond to him through humbly in meaningful conversation. Jesus described the temple as a house of prayer.⁸⁵ The second worship principle that is apparent in Jesus's ministry is the strong emphasis on prayer. According to Joseph Kidder, prayer in worship reveals God's presence, glory, companionship, confidence, and power.⁸⁶

Jesus' Emphasis on Teaching, Preaching, and Evangelism

On several occasion Jesus engaged in the process of teaching and preaching in worship. Early in Luke's account of the Gospel, he highlights a story of Jesus at the age of 12 listening,

⁸⁰ Donald Arthur Carson, *Worship: Adoration and Action*. (Eugene, OR: Wipf and Stock, 2002), 55.

⁸¹ Luke 4:16.

⁸² Mark 1:35.

⁸³ Mark 6:9-13.

⁸⁴ Matthew 6:7.

⁸⁵ Matthew 21:13.

⁸⁶ Kidder, *Majesty: Experiencing Authentic Worship*, 47-55.

commenting, and asking questions in the temple. Through out the Gospel we identify several occasions of Jesus engaging in teaching through asking questions. Throughout Jesus ministry He shares many sermons. His longest sermon was shared on the mount, which focused on living pure, fulfilling the law, anger, lust, divorce, oaths, retaliation, love, and service to fellow mankind to name a few.⁸⁷ The purpose for Jesus preaching ministry was to assist humanity to develop an authentic relationship with God.

Jesus Instituted Other Worship Practices

Jesus feeds the crowds as he takes the loaves, looks up to heaven, blesses and breaks the loaves and distributes to the people.⁸⁸ On another occasion, He institutes the Lord's Supper as he takes a loaf, gives thanks, breaks and distributes to the disciples.⁸⁹ Furthermore, at the Last Supper He washes the feet of his disciples and invites them to wash each other's feet.⁹⁰

New Testament Worship in the Early Church

The book of Acts was authored by Luke, and provides several accounts of the church in worship. This section will survey various select worship principles that are vital to church worship. It will also provide a brief look at the Paul's letters in reference to worship.

Acts gives us a detailed picture of the inception of the early church after the death and resurrection of Jesus Christ. After the ascension of Jesus Church, the Holy Spirit becomes present at the inception early church worship. The entrance and revelation of the Holy Spirit was foundational for the worship of the early church.⁹¹ The Holy Spirit united everyone, and allowed everyone to understand one another's languages. The revelation of God through the Holy Spirit

⁸⁷ Matthew 5-7.

⁸⁸ Mark 6:30-44.

⁸⁹ Luke 22:14-20.

⁹⁰ John 13:1-15.

⁹¹ Acts 2:1.

is an essential foundation for worship. The first principle for worship as observed in this account is recognition of God's revelation through the Holy Spirit. God's presence always initiates worship. Peter was engaged in preaching the Gospel of Jesus Christ, and is observed quoting the scriptures.⁹² The second worship principle we observe in the early church is God's worship being shared through public reading of scripture, teaching, and preaching.⁹³ We observe the response to God's revelation by worshippers depending, and being baptized in the name of Jesus Christ. The third worship principle we see present the willingness to personally surrender a life of sin, acceptance of Jesus Christ, and a public declaration before the church as worship.⁹⁴ The fourth worship principle we observe is the selling of personal possession as an act of worship to God, their fellow Christians. Lastly, we observe a commitment to worship through devoted prayer, and praise to God.⁹⁵ Acts 2 provides us with fundamental worship principles such as: recognizing God's presence, congregational assembling, scripture reading, preaching, teaching, surrendering, serving others, baptism, repentance, prayer, and praise. These worship practices are regularly repeated throughout the book of Acts.

The book of Acts introduces the Apostle Paul, who was a converted persecutor of the early church to a respected Apostle for Jesus Christ. Paul undergoes persecution and stands trial several times for his commitment to the preaching of the Gospel of Jesus Christ (Philippians 1:13; Ephesians 3:1). A large portion of his apostolic ministry is spent incarcerated for Gospel. However his incarceration did not deter his call to worship God. While Paul's letters make important references to worship, the letters also offer worship to God. He offers prayer in his

⁹² Acts 2:14-36

⁹³ Acts 3:1-26.

⁹⁴ Acts 2:41.

⁹⁵ Acts 2:46-47.

letters (2 Corinthians 1:3-4; Ephesians 3:14-21); and a doxology (Romans 11:33-36). Brian Peterson's supports this idea by stating:

Paul engages in acts of worship throughout the letters (blessing, thanksgiving, prayer, etc.), and that through the reading of the letters, Paul leads the church to join him in that worship. Thus, we need to understand that the letters not only were read within the context of worship, but also that they themselves were acts of worship; through them, Paul became the presider at the church's liturgy. From the opening blessing to the closing benediction, from the thanksgiving to the exhortations, the worship of God (broadly conceived) is both the topic and the intended outcome of Paul's letters.⁹⁶

Paul also provides very important insights into the elements of worship such as the Lord's Supper (1 Corinthians 11:17-34); singing, prayer, and proclamation. He calls for a hymn, a lesson, a revelation, a tongue, or an interpretation.⁹⁷

New Testament Worship and Revelation:

John wrote the book of Revelation, providing a prophetic look into future events. He places an emphasis on the end-time theme of worship in heaven. This scenic view demonstrates perfect worship that takes place in the physical presence of God.

Revelation 14:6-12, depicts three angels who bear an urgent message to those on the earth during the final days of earth's existence. The urgency of this message is observed through by evaluating the position of these angels; they are described as flying in the midst of heaven.⁹⁸ They are engaging in the process of worship by sharing God's revelatory message by preaching the everlasting gospel to all of humanity. The First Angel's message is one that commands God's last day children to engage in true worship. This true worship is described in Revelation, "he said with a loud voice, 'Fear God, and give Him glory, because the hour of His judgment has come;

⁹⁶ John Paul Heil, *The Letters of Paul as Rituals of Worship* (Cambridge, UK, James Clarke & Co, 2012), 442-443.

⁹⁷ 1 Corinthians 14:26-32.

⁹⁸ Revelation 14:6 (KJV).

worship Him who made the heaven and the earth and sea and springs of waters.”⁹⁹ This statement is an imperative, commanding God’s children to engage in worshiping God!

While humanity seeks to emulate appropriate, and acceptable worship, the Book of Revelation provides us with a clear picture of heavenly worship. John describes 24 Elders who engage in worship that involves: words of adoration “Holy, holy, holy is the Lord God, the Almighty—the one who always was, who is, and who is still to come.”¹⁰⁰ They are also described giving “glory, honor, and thanks to the one who sits on the throne.”¹⁰¹ Furthermore, John describes them “falling down, and worshipping the one who sits on the throne.”¹⁰² They are also described engaging in an act of humility symbolizing God’s worth by “laying down their crowns.”¹⁰³ The foundation for their worship was their knowledge of God’s power and character.¹⁰⁴

John also describes in Revelation, a “great multitude that no one could number from every nation, tribe, and people and languages standing before the throne.”¹⁰⁵ John is describing a group of worshippers who have inherited salvation, and are reflective of many cultures. This describes a picture of multi-cultural worship. They are worshipping God with palm branches in their hands, and shouting with a loud voice: “Salvation belongs to our God who sits on the throne, and to the Lamb.”¹⁰⁶ They are also described as “falling on their faces and worshipping God”.

⁹⁹ Revelation 14:6-7 (NASB).

¹⁰⁰ Revelation 4:8 (KJV).

¹⁰¹ Revelation 4:9 (KJV).

¹⁰² Revelation 4:10 (KJV).

¹⁰³ Revelation 4:11 (KJV).

¹⁰⁴ Kidder, *Majesty: Experiencing Authentic Worship*, 11.

¹⁰⁵ Revelation 7:9-10 (KJV).

¹⁰⁶ Revelation 7:11-12 (KJV).

Those who worship God in Revelation are seen adoring God's being, declaring the Lamb's worthiness, celebrating God's glorious presence, submitting to His authority, and fearing and serving Him. The concluding part of this article will focus on how true worship affects the worshiper and what kind of fruits it should produce in the worshiper's life.¹⁰⁷

We can rightfully conclude that the Book of Revelation emphasizes the imperative call for God's children to engage in authentic worship directed to God alone. John provides us with excellent examples of worship practices that are appropriately in God's presence and surrendered by Angels, Elders, and God's children in heaven. These worship practices include but are not limited to God-directed: adoration, thanks, glory, shouting praises, bowing down, laying down offerings before the Lord, singing, waving hands (as observed with palm branches), and crying.

Conclusion:

The Old and New Testament demonstrate that throughout every period of time God has actively desired to engage in the process of worship with humanity. Scripture has provided us with various worship principles, worship practices, and contextual examples of how worship was engaged. While God joins us in worship, it is of most importance that God, the supreme object of our worship, remains God alone.

¹⁰⁷ Larry Lichtenwalter, "Worship in the Book of Revelation: How True Worship Aligns Us with God-Part 2 of 21," *Ministry Magazine* (November 2016): 1-3, <http://www.ministrymagazine.org/archive/2016/11/Worship-in-the-book-of-Revelation>.

CHAPTER 3

A BRIEF HISTORICAL SURVEY OF

AFRICAN AMERICAN CHRISTIAN WORSHIP

“Until there is an absolute respect for our differences, and cherishing of African American culture in its gifting, there can be no talk about similarities that are of a genuine and true value.”¹⁰⁸

-Cyprian Lamar Rowe

Introduction

The Book of Revelation provides a heart warming anticipatory scene of heavenly worship. The worshiping community is derived from various nations, and cultures. We can conclude that God will save people worldwide from various cultural backgrounds. Heaven’s worship experience will consist of blended multicultural worship. On earth we may seek to achieve a perfect blended and multicultural worship experience. However, despite our best efforts, our worship on earth will be a limited foretaste of heavenly worship. Our understanding of multicultural worship requires learning to appreciate the beauty and richness of all cultural forms of worship.

The New Beginnings Seventh-day Adventist Church is apart of the Central States Conference, which is a historically Black Regional Conference. The membership make-up of New Beginnings SDA is 96% African American, 2% Hispanic, 1% Anglo-Saxon, and 1% Caribbean. New Beginnings SDA Church seeks to minister to individuals of all cultures, races, genders, and creeds. Nevertheless, due to the historic cultural origins of the church, and its overwhelming cultural reflection of African Americans regular church services and programs are executed through an African American cultural emphasis. This chapter will seek to explore a

¹⁰⁸ Cyprian Lamar Rowe, *This Far by Faith: American Black Worship and Its African Roots* (Washington DC: National Office for Black Catholics, 1977), 20.

brief historical survey of African American Christian worship. This historical survey will include: worship in Africa prior to the transatlantic slave trade, worship during the transatlantic slave trade, African American worship during slavery, and worship during the formation of the early African American Christian Church. African American Worship as comprised within this chapter will refer to corporate and private expressions of one's religious beliefs as reflected through a culturally African American perspective.

Many different cultures are mentioned in the scripture. A few cultures that are mentioned are: Egyptian, Jew, Gentile, Roman, and Greek, to name a few. Africa is mentioned 21 times in scripture. An African man is solicited to a sacred task in scripture. The bible makes reference to a man named "Simon of Cyrene" (Matthew 27:32; Mark 15:21; Luke 23:26). According to Mark's account of the Gospel in Mark 15:21 Simon was the father of Alexander, and Rufus. Prior to Jesus's crucifixion, "Simon of Cyrene" passed by a crowd that "pressed him into service" to help Jesus carry his cross. Mark was intentional to refer to "Cyrene" which was a historically Greek colony that is a part of modern day Libya.¹⁰⁹ Modern day Libya is geographically located in Northeast Africa.

Worship in Africa Prior to the Transatlantic Slave Trade

In Africa prior to the transatlantic slave trade several religious traditions were embraced, and followed by African people. The predominant religious tradition present was Polytheism, which included a belief in: spirits of departed ancestors, earthly idol gods, and with one supreme God of heaven who was detached from earthly affairs. This supreme God was referred to by several different names based on tribal origin. For example, the Yoruba tribe knew the supreme God as *Olorun*, the Ibo tribe as *Chukwu* by, and the Bakongo tribe as *Nzambi*. Some of the others

¹⁰⁹ Encyclopedia Britannica Online, s.v. "Cyrene," accessed August 11, 2018, <http://www.britannica.com/place/Cyrene-ancient-Greek-colony-Libya>.

lesser gods were believed to have been actively involved in earthly activities and elements such as: thunder, water, rain, lakes, ocean, fertility, justice, punishment, sickness, healing, nature, and animals to name a few.¹¹⁰ Some of the polytheistic worship practices included aspects of magic, which was often interpreted by European travelers as ‘demon’ or ‘devil’ worship. Christians believed in the gift of ‘prophetic inspiration’ as God occupying human bodies and mouths to communicate to humanity. Various African tribes also believed in the lesser gods occupying human bodies to communicate. However, European travelers referred to Africans bodies being occupied by lesser gods as the ‘spirit of possession’.¹¹¹ According to Dr. James Walvin widely respected History Professor at the University of York: “Armies of slaves seemed more influenced by a world of magic, soothsayers and by forms of witchcraft, than by formal religion.”¹¹² “One religious characteristic which emerged in most slave societies was the relegation of benevolent spirits (so common in African faiths) and the emergence of malevolent spirits, which were able to harm or damage people by a secretive process.”¹¹³ Polytheistic worship practices also included candle lighting, drumming, blowing of the conch-shell, and rhythmic dancing, and drinking.¹¹⁴ Religious Priests led these services, and rituals. Howard Dodson, the former director of the Schomburg Center for Research in Black Culture in Harlem, and currently Director of the Moorland-Spingarn Research Center & Howard University Library wrote in a National Geographic publication:

Dancing challenged the rhythmic sensibilities of talented performers. Led by acrobatic leaders, who were frequently Priests

¹¹⁰ Albert Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South*, (Oxford, UK: Oxford University Press, 1978) 6-9.

¹¹¹ Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South*, 10.

¹¹² James Walvin, *Making the Black Atlantic: Britain and the African Diaspora* (London, UK: Bloomsbury Academic, 2016), 76.

¹¹³ James Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 75.

¹¹⁴ James Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 74.

dressed in masks and elaborate costumes combined with the spiritual forces that frequently accompanied or were invoked by the singing, drumming, and dancing; the dancers themselves became the embodiment of rhythms and the spirits. Whether in sacred religious ritual or day-to-day routines, music and the rhythms it evoked were constant, energizing, engrossing partners.¹¹⁵

Religion transcended the role of sacred rituals and practices; it was apart of everyday life. There was no distinction between the “sacred and the secular . . . African kings and queens governed all aspects of life, including religion.¹¹⁶ African pagan worship, alongside the theological ideology of “The mark of Cain” became a form of justification for the enslavement of African people, placing their religious ‘superstitious’ practices beyond the vale of “pale acceptable religion”.¹¹⁷

Other religious traditions that were practiced by a few were Christianity, and Islam. The African Priests were instrumental in providing the religious framework for Africans who eventually accepted Christianity. “The elevation of the African Priest as community leader, the reliance on an oral communication, the significance of developing worshiping communities of faith—laid the groundwork for accepting Christianity.”¹¹⁸ African worship traditions transcended religious rituals, and were apart of everyday life activities, therefore the job of the African Priest transcended leading religious worship services and encumbered responsibilities of supporting life activities of tribal members. Dr. James Walvin asserts, “Christianity eventually became intermingled with African beliefs and music. Decorative art provides evidence through themes and images. While Christianity was present in Africa prior to the Atlantic Slave Trade, it was not

¹¹⁵ Howard Dodson, “America's Cultural Roots Traced to Enslaved African Ancestors”, *National Geographic*, February 5, 2003, news.nationalgeographic.com/news/2003/02/jubilee-america-culture-enslaved-africans/.

¹¹⁶ Dwight Perry, *Breaking Down Barriers: A Black Evangelical Explains the Black Church*, (Scotts Valley, CA: CreateSpace Independent Publishing Platform, 2013), 35.

¹¹⁷ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 75.

¹¹⁸ Perry, *Breaking down Barriers: A Black Evangelical Explains the Black Church*, 11.

a prevalently accepted and practiced worship tradition.”

Worship During the Transatlantic Slave Trade

The transatlantic slave trade was responsible for the involuntary migration of over 12 million slaves by ships from the Gulf of Guinea across the Atlantic to North & South America.¹¹⁹ Aboard these ships, slaves endured some of the most inhumane conditions that included: limited access to fresh air, floors covered with blood and mucus.¹²⁰ William Banks, author of: *The Black Church in the U.S.* adds “shackled in irons, they huddled beneath the decks for sixteen hours at a time in unbearable heat, filth, and stench, barely surviving on stale, spoiled food and stagnant water.”¹²¹ These conditions resulted in 1 of 4 slaves dying during the voyage.¹²²

Worship, religious traditions, and customs provided enslaved Africans with hope, life, and endurance in the most inhumane circumstances aboard the ships.¹²³ These enslaved Africans made music and expressed themselves through dancing, singing, and clapping. James Walvin suggests that slave traders forced them to engage in these activities on deck sometimes as exercise and sometimes as entertainment.¹²⁴ Their ultimate goal wasn’t the personal well being of the slaves, rather it was to: “protect their human cargo to ensure that they would get a good return on their investments when the slaves were sold in the Americas.”¹²⁵ However, they served a deeper spiritual significance for slaves. On occasions at sea, slave-ship Captains led efforts of Christian conversion in an attempt to justify their expeditions. James Walvin writes:

¹¹⁹ Perry, *Breaking Down Barriers: A Black Evangelical Explains the Black Church*, ix.

¹²⁰ August Meier, *From Plantation to Ghetto* (New York: Hill and Wang, 1976), 35.

¹²¹ William Banks, *The Black Church in the U.S.* (Conshohocken, PA: Infinity Publishing, 1972), 12.

¹²² Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 75.

¹²³ Charles Eric Lincoln, *The Black Church in the African American Experience* (Durham, NC, Duke University Press, 2005), 177.

¹²⁴ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 73.

¹²⁵ Dodson, “America’s Cultural Roots Traced to Enslaved African Ancestors,” 3.

“The Portuguese Crown secured papal approval for the baptism of slaves in Lisbon (and in some cases at sea), and royal ordinances prescribed strict conditions for the treatment and baptism of slaves which included the branding of Africans with a Christian cross.”¹²⁶ While the embedded branding of a cross symbolized their acceptance of colonial conversion, their worship, dance, hearts, minds, and rhythmic pulse remained connected to God.

African Worship During the Settlement in North America

Settlement in the United States

Dwight Perry observes that, “by 1787 there were nearly seven hundred thousand Negro slaves in the United States.”¹²⁷ Africans were divided and sold to slave masters across the United States. The journey to America was long, painful, and gruesome. After arriving in the United States, slaves exited ships with no physical possessions only bearing shackles. The majority of slaves entered the United States with various illnesses that were acquired at sea.¹²⁸ However, they entered the United States with memories of Africa, and with strong cultural attributes. Some of these African cultural attributes were music, dance, language, worship, and folktale.¹²⁹ Initially when Africans arrived they didn’t identify themselves as Africans, rather they identified themselves by their original African locality, language, tribal origin, religious worship customs, and family traditions. “It has been calculated that some 1000 languages were spoken among the African peoples.”¹³⁰ However, their enslaved settlement sought to strip them of their unique identity placing each person into one cultural category known as “Africans”. African American Historian James Walvin emphasizes this in his book “Making The Black Atlantic”:

¹²⁶ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 6.

¹²⁷ Perry, *Breaking down Barriers:A Black Evangelical Explains the Black Church*, 10.

¹²⁸ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 66.

¹²⁹ Raboteau, *Slave Religion the "Invisible Institution" in the Antebellum South*, 4.

¹³⁰ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 69.

Africans did not see themselves as ‘Africans’; they belonged to much more specific groups of peoples and cultures, and saw their identities and loyalties in terms of those origins, of kinship ties, of language, region and beliefs. It was outsiders-Europeans and American settlers – who tended to see them simply as Africans. It is an irony that this belief in an African identity was forged initially by outsiders looking at Africa and its inhabitants, and was then adopted by slaves in the Americas.¹³¹

The importance of this detailed account demonstrates the stripping of unique African tribal worship customs that were entwined in their cultural identity. Therefore identifying distinctive African tribal religious worship practices, customs, and traditions into one identity ‘African Religion’. One of the most essential parts of African identity was their cultural religious practice. Rhythm remained at the center of African culture and worship. Despite the slave’s lack of resources when departing from slave ships, Africans still managed to create instrumentation from resources at their disposal. In order to create instruments slaves used materials like “shells, bones, strings, ropes, wood, calabashes, and skin.”¹³² Slave owners permitted slaves to engage in some forms of black musicality, while other forms of musicality, and instrumentation were deemed unsuitable. “Whites saw in slave music an enthusiasm and a sensuality that was Africa transplanted into the Americas. It was to become one of the most enduring legacies of slavery to the New World.”¹³³ Some unsuitable forms of black instrumentation were the utilization of the drums, and conch shells. Walvin James writes extensively on this subject, he states:

There were, however, aspects of black musicality, notably drumming, which worried whites in all slave colonies. Even when slaves were won over to Christianity, they invested Christian festivities (celebrated by Europeans in a more sedated fashion) with a throbbing musical pleasure the sound of drumming being inescapable, which often made whites uneasy. Drumming and blowing on a conch-shell were widely used and thought to be means whereby slaves communicated with each other, especially

¹³¹ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 66.

¹³² Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 73.

¹³³ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 74.

in times of unrest and rebellion. They were, accordingly, often restricted or banned.¹³⁴

Eventually slave owners restricted the use of drums and conch shells because of its “primitive behavioral affiliation”¹³⁵. It was also viewed as an inappropriate form of music, and much more a sinful form of worship.¹³⁶ Violence, renunciation, and legal means were employed in order to enforce these worship restrictions. Respected Professor of Worship and Music Dr. Melva W. Costens writes:

Many of these rituals connected with African religious practices were declared illegal. Among the practices outlawed in some places were the use of drums and dancing or excessive physical movement, and the rite of passage at death-funerals. Euro-Americans feared the unfamiliar and the need to be in control apparently caused the declaration of certain worship practices as ‘heathen’ or ‘paganistic’.¹³⁷

As a result, slaves employed other forms of polyrhythmic instrumentations like hand clapping, and feet tapping. Many of these forms of physical movements, and instrumentation were employed to facilitate familiar worship expressions.¹³⁸ Howard Dodson further supports this by eloquently arguing that:

Vernacular dances such as jigs, shuffles, breakdowns, shale-downs, and back-steps, as well as the strut, the ring shout, and other religious expressions, were danced to the accompaniment of these drum-less rhythms and to the fiddle, the banjo, bows, gourds, bells, and other hand or feet instruments—all New World African inventions by enslaved Africans.¹³⁹

¹³⁴ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 74.

¹³⁵ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*. 76.

¹³⁶ Raboteau, *Slave Religion the "Invisible Institution" in the Antebellum South*, 66-67.

¹³⁷ Melva Wilson Costen, *African American Christian Worship* (Nashville, TN: Abingdon Press, 2007), 19-20.

¹³⁸ Dodson, “America's Cultural Roots Traced to Enslaved African Ancestors.”

¹³⁹ Dodson, “America's Cultural Roots Traced to Enslaved African Ancestors.”

The creative musicality, and instrumentality of slaves demonstrated that slave owners were successful in removing slaves from Africa, but were unsuccessful in removing Africa from the slaves. The rhythmic heartbeat of slaves continued to permeate the everyday life overflowing into worship, fellowship, enduring hardship, festivities, and ritualistic practices. These rhythmic practices preserved, contributed, developed, and perpetuated the establishment and shaping of African American worship.

Christianizing of Slaves

The Christianizing of slaves provided a foundation of Christian beliefs from which slaves were able to accept Christian Worship and make it their own. The British Crown strongly counseled colonial governors to encourage slave owners to convert slaves to Christianity by way of Baptism.¹⁴⁰ Many slaves who were converted by way of baptism were not necessarily baptized because they came to accept Christianity's doctrinal teachings. On the contrary, it was partially because they rendered the conversion experience of baptism by way of water immersion as relative to the "god of water" possessing their bodies when being immersed according to their deity.¹⁴¹

The process of Christianizing slaves involved teaching, prior to baptizing them. Many slave owners and governors weren't in support of slaves being converted, taught, or baptized for fear that it would lead to their emancipation, intellectual edification, ungovernable and rebellious behavior, and a egalitarian perspective which would result in eroding slave masters position of superiority. Many slave owners held the belief that slaves who were directly transported from Africa were too "brutish" and animalistic to be prepared in the teachings of

¹⁴⁰ Raboteau, *Slave Religion the "Invisible Institution" in the Antebellum South*, 96.
¹⁴¹ Raboteau, *Slave Religion the "Invisible Institution" in the Antebellum South*, 57.

Christianity for baptism, and were intellectually inferior due to their “rudeness of manner, strangeness of language, and the weakness and shallowness of minds, rendering it a manner impossible to make any progression in their conversion.”¹⁴²

In order to settle slave owners fear of slave emancipation due to Christianizing, several colonies passed laws denying slaves this right. The first colony to legislate the denying of slave emancipation subject to baptism was Virginia, several colonies followed.¹⁴³ Eventually slave owners were convinced that it was advantageous to convert slaves because it would produce loyalty to their owner, prevent them from stealing their owners meat, and convince them to work harder. This became an effort to win slaves over to what they viewed as ‘civilized’ existence. Dr. Melva Costen points out that:

Euro-Americans shaped and dispensed a more convenient form of Christianity. African recipients were expected to receive the message with its distortions, be “saved”, and demonstrate their new Christian state by being “good” slaves.¹⁴⁴

Slave owners justified these misleading perspectives with various scriptural references. Some of the distorted biblical references utilized were Genesis 9:14-15; and Ephesians 6:5-7.

When Noah awoke from his wine and knew what his youngest son had done to him, he said, “Cursed be Canaan; a slave of slaves shall he be to his brothers.”¹⁴⁵

Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ; ⁶not in the way of eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, ⁷rendering service with a good will as to the Lord and not to men.¹⁴⁶

¹⁴² Raboteau, *Slave Religion the "Invisible Institution" in the Antebellum South*, 100.

¹⁴³ Costen, *African American Christian Worship*, 20.

¹⁴⁴ Costen, *African American Christian Worship*, 28.

¹⁴⁵ Genesis 9:24-25 (KJV).

¹⁴⁶ Ephesians 6:5-7 (KJV).

In spite of the misleading scriptural references shared, the totality of scripture and the Gospel of Jesus Christ had a liberating impact on slaves. Around 1701, several religious sects that derived from religious leader such John Wesley, and George Whitfield were instrumental in evangelizing large numbers of slaves. The Presbyterian, Baptist, and Moravians churches were instrumental in this process as well.¹⁴⁷

Although African Americans were allowed to join the church they were not permitted to have their name on the church roll. They were issued an additional name, which was their Christianized name. They were permitted to attend church services, but not allowed to sit among their counter parts, they often were provided seats against the wall around the sanctuary. Slaves were allowed to take part in communion, but it was after their slave owners took part in the ordinance first. While African Americans value the liberation that Christianity offered, they rejected the oppressive form of practice that was demonstrated through the impartiality of the church.

Africans had an overwhelming desire to worship freely, and expressively the way that was familiar to their heritage but were not permitted to do so by their slave masters. It was believed that African worship was uncivil, and unscriptural, and a demonic form of worship. Therefore slaves worshiped in secret organizing and leading their own worship services in the woods, and back alleys. Slaves would sing songs while working fields during the day to communicate their intention of gathering later that evening. They would fold branches in order to direct everyone where to gather in the woods. These services included preaching, singing songs, dancing, drumming, praying, and shouting.¹⁴⁸ In order to ensure that loud sounds from the

¹⁴⁷ Walvin, *Making the Black Atlantic: Britain and the African Diaspora*, 77.

¹⁴⁸ Lerone Bennett, *The Shaping of Black America: The Struggles and Triumphs of African*

worship service didn't escape, they would wet quilts placed on branches, and place either a filled water pot, or an upside down pot would be slightly lifted in the center of the circled worshippers.¹⁴⁹ The centric focuses of these services were to pray for liberation, exchange goals, engage in unrestricted worship styles, and to comfort and encourage each other.¹⁵⁰ These invisible institution worship services were referred to as: hush, bush, or brush harbors. When they were unable to proceed to the woods they would often worship in their cabins, with the upside down pot tilted to restrict noise from escaping. Slave owners regularly questioned slaves children about unrestricted worship to ensure that restrictions were not being violated. When slaves partook in these secret worship services they risked being caught and severely punished for breaking the law. Laws existed that restricted these worship services for fear that they were intended to plan rebellion against slavery, and slave owners.¹⁵¹ These invisible institutions of worship were instrumental for providing hope, endurance, building personal value, providing spiritual liberation, and preserving African styles of worship that would be foundational when the visible institution was later built.

After slaves surveyed various Christian traditions they gravitated more towards the Methodist and Baptist denominations because of their theology, and traditions of baptism by immersion. The Methodist church was known to preach egalitarian styled theologically based sermons that expressed equal access to heaven regardless of differentiation in socio-economic status, and race.¹⁵² While various parts of Methodist theology seemed to find a place in the hearts

American, 1619 to the 1990s (London, UK: Penguin Books, 1993), 163.

¹⁴⁹ Pedrito Maynard-Reid, *Diverse Worship: African-American, Caribbean & Hispanic Perspectives* (Westmont, IL: InterVarsity Press, 2000), 54-55.

¹⁵⁰ Anne Pinn, *Fortress Introduction to Black Church History* (Minneapolis, MN: Fortress Press, 2002), 14-15.

¹⁵¹ Pinn, *Fortress Introduction to Black Church History*, 12-13.

¹⁵² Pinn, *Fortress Introduction to Black Church History*, 28-29.

of slaves, they were still treated unfairly in their worship services. During camp-meetings slaves had to hear the worship service behind a board fence, separating them from whites.¹⁵³ Slaves longed for the opportunity to worship freely among their fellow African Americans, but were often prevented by whites that imposed at these worship services. Professor Pinn writes extensively on the subject of African American Church History. He contends that:

Slaves assembled separately at the camp meetings so they could enjoy the freedom in speaking, singing, shouting, and praying they could not enjoy in the presence of their masters. This freedom of expression was circumscribed, however, by the attendance of some whites at slave church services to ensure that nothing occurred which could be construed as subversive of the system.¹⁵⁴

Oppressive circumstances surrounding worship and fair treatment of African American church members led to black churches being planted. Historical scholar William McClain writes that: "Separate institutions were in part a response to the failure of white churchmen to treat their brothers with equity, respect, care, concern, and love."¹⁵⁵ The first African Baptist church was founded in Mecklenburg, Virginia in 1758, as a result of African Members being treated like second-class members.¹⁵⁶

Richard Allen was a former slave in Philadelphia who purchased his freedom. He was provided the opportunity on numerous occasions to preaching at St. George Methodist Church. He writes about a racially charged experience, which occurred at St. George church where slave members were praying at the altar, and a church trustee pulled an African American Reverend

¹⁵³ John Dixon Long, *Pictures of Slavery in Church and State; Including Personal Reminiscences, Biographical Sketches, Anecdotes, Etc.* (New York, NY: Negro Universities Press, 1969), 157-159.

¹⁵⁴ Raboteau, *Slave Religion the "Invisible Institution" in the Antebellum South*, 226.

¹⁵⁵ Eric Lincoln, *The Black Experience in Religion* (Norwell, MA: Anchor Press, 1974), 12-13.

¹⁵⁶ Pinn, *Fortress Introduction to Black Church History*, 68.

off of his knees during the prayer. This trustee was uncomfortable with the presence of African Americans kneeling in the same place as whites.¹⁵⁷ This situation led the birth of the African Methodist Episcopal Church as the first African American denomination in the United States on April 9, 1816.¹⁵⁸

As years progressed African members of other Christian denominations continued to develop black churches. The first black Pentecostal church was founded in Arkansas in 1889. In 1943, an African American woman named Lucille Byard was waiting for treatment in a Seventh-day Adventist Washington Sanitarium and Hospital. While waiting it was discovered from missing paperwork that she was a woman of color. As a result she was placed in a hallway to await transportation to a Hospital that attends to colored people. As she was waiting, she passed away.¹⁵⁹ African American Seventh-day Adventist Historian Calvin Rock shares that this initiated the formation of Regional Conferences (African American Conferences). Seventh-day Adventist Regional Conferences were founded in 1944.

The formation of African American Churches, Conferences, and Denominations each derived from specific situational oppressive detailed accounts. Despite varied accounts that led to the black church formation; there is an underlying commonality that brings them together. This commonality is “African world views, and practices in (worship) liturgy that transcend denominational lines.”¹⁶⁰ The unique gift of African culture, heritage, and worship have

¹⁵⁷ Pinn, *Fortress Introduction to Black Church History*, 32.

¹⁵⁸ Pinn, *Fortress Introduction to Black Church History*, 33.

¹⁵⁹ Alfonzo Greene, “[Black] Regional Conferences in the Seventh-Day Adventist (SDA) Church Compared with United Methodist [Black] Central Jurisdiction/Annual Conferences with White SDA Conferences, From 1940 - 2001” (PhD. diss., Loyola University of Chicago, 2009), ecommons.luc.edu/luc_diss/160.

¹⁶⁰ Maynard-Reid, *Diverse Worship: African-American, Caribbean & Hispanic Perspectives*, 58.

provided a foundation by which Christianity could be meaningfully adapted, followed, and framed as African American Worship. African worship practices are implemented regularly integrated into worship services at congregations across the United States. African American worship comprises of an interconnectedness that involves the totality of the worshipper.¹⁶¹ Foundational to African American worship practices is the tradition of “call and response”. Call and response in church liturgy is an interactive conversation between the congregation, and the worship leader. Call and response is apart of music, preaching, and other worship elements. African American worship intersects at the crossroads of rationality and emotion. Both emotion and rationality are essential for embodying the complete experience of worship.¹⁶²

Thus while rational, cognitive transmission of information is important to the congregant, worship is deeply experiential. Within Afrocentric worship and religious experience, the emphasis is on “the subjective and intuitive (feeling), rather than objective abstract or rational thinking”.... This is not to say that such worship is merely subjective or mindless. Rather African-Americans who worship with their whole persons do not come to church only to learn something but also to feel God’s Spirit, participate in communal sharing and involve themselves physically in the service.¹⁶³

Therefore worship in the African American context completely involves each worshipper. All members are actively invited to take part in the worship service. This is reflected in the singing, praying, greeting, and preaching. Further more black worship involves the ability to celebrating existence, and perseverance through life’s turmoil. The prophetic and priestly

¹⁶¹ Maynard-Reid, *Diverse Worship: African-American, Caribbean & Hispanic Perspectives*, 61.

¹⁶² James Doggette, “Emotion and Rationality in African American Seventh-day Adventist Worship” (DMIN, diss., Claremont School of Theology, 1992).

¹⁶³ Maynard-Reid, *Diverse Worship: African-American, Caribbean & Hispanic Perspectives*, 61.

elements of worship are inextricable responsibilities that usher in the weekly worship service.¹⁶⁴

African American historical scholar William B. McClain reasons:

That this duality “declares that god’s humanizing activity in the world is tearing down of old systems that dehumanize and enslave and the building up of new structures and institutions to make the ordering of life more just, peaceful, and humans bridging the gap between hope and reality.”¹⁶⁵

The significance of the African American worship service is that it provided members with the spiritual, mental, and physical refueling from God to “keep on keeping on.”

Singing

There are various forms of music in African American worship. Various forms of music within worship service are: vocal music, instrumental music, metered hymns, spirituals, and gospel.¹⁶⁶ These various forms of music were developed over different historical time periods, but are present in different African American congregations today. The words of music have a two directional relationship. Worshipers communicate to God through singing, as a form of gratitude, and praise. On the contrary, worshippers often recite words of songs that provide them with inspiration and encouragement and guidance from God. Words can liberate, heal, and provide strength in grief or in difficult or hopeless situations. Various types of responses to singing often involve, hand clapping, harmonization, toe tapping, standing, shouting, raising hands, closing eyes, crying, and dancing.

Preaching

The root of African American worship was its interconnectedness of the secular and the sacred. There was no division between the spiritual life and secular life. This platform was the

¹⁶⁴ Lincoln, *The Black Experience in Religion*, 4-6.

¹⁶⁵ Lincoln, *The Black Experience in Religion*, 5-7.

¹⁶⁶ Maynard-Reid, *Diverse Worship: African-American, Caribbean & Hispanic*, 75-81.

foundation to the African American Christian worship experience. The preaching of God's word provided hope, comfort, guidance, wisdom, and encouragement to deal with challenging circumstances of life. It spoke to both the oppressed, and the oppressor. There is a belief in the sacred task of speaking "truth to power." This role is called: "prophetic preaching." Historian William B. McClain writes:

This tradition brings into judgment not only the institutions of society (such as political structures), but the institutional church as well. The prophetic word of the Old Testament, announcing judgment on the nation, is often heard in the Black Church and applied to contemporary America.¹⁶⁷

In response to the sacred message that was preached, congregants would often shout words of affirmation and agreement, stand up and wave their hands, jump up and down, and cry. The gift of the Gospel message shared with the gift of the African American worship service is truly good news for ushering liberation and hope spiritually, mentally, physically, and socially.

¹⁶⁷ Lincoln, *The Black Experience in Religion*, 5.

CHAPTER 4

THE PROJECT

METHODOLOGY, DEVELOPMENT & IMPLEMENTATION

“A goal without a plan is just a wish.”¹⁶⁸
-Larry Elder

Introduction

The previous chapters focused on providing a biblical, cultural, and historical survey of the origin, development, gifting, and benefits of the African American Christian worship. It provided an essential platform for understanding, and developing an appreciation, for cultural worship composition within the context of New Beginnings Seventh-day Adventist Church in Wichita, Kansas.

This chapter is directed toward providing an account of the project developed to demonstrate the proposition that understanding biblical worship and African American Christian worship are foundational in cultivating an environment that effectively appreciates various African American Christian worship styles. In addition, this chapter will provide the underlying motivation for this project, recruitment process for participants, and description of the project implementation.

Motivation

The motivation for this project derived from inharmonious perspectives of biblical and cultural worship expressed from congregants. It was observed that various expressive and non-expressive worship styles were embraced or rejected based on biblical perspective or cultural

¹⁶⁸ “Personal Pledge 32,” The Larry Elder Show, last modified September 22, 2017, <https://www.larryelder.com/news/personal-pledge-32-larry-elder/>.

lens. These opposing perspectives have affected numerous areas of church life, which include: worship service climates, financial giving, membership involvement, and evangelism to name a few. There are currently 7 Seventh-day Adventist Churches in Wichita, Kansas. New Beginnings SDA Church is currently the only English Speaking African American Church, and is apart of the Central States Regional (Black) Conference. The membership of New Beginnings Church is diverse and reflective of various cultures and races. However, its composition is made up of approximately 95% African Americans. The original, historical, and current worship style trends of church services are embodied by African American worship styles. The immediate neighborhood where the church is located is predominately low-income Hispanics. Most members do not live immediately in the churches neighborhood, but migrate to the church from various neighborhoods in Wichita to experience a worship service that is biblically, theologically, and culturally familiar. As a result of New Beginnings Church being the only African American Seventh-day Adventist Church, this leaves a small range of options for members who desire a different worship style to find a local Seventh-day Adventist Church that is still culturally familiar. It was this awareness that has led me to conclude that regardless of worship style preference, focus should be directed to biblical principle, and cultural understanding as an instrument to develop greater knowledge, tolerance, and appreciation for greater sustained harmony in worship.

Description of Project Strategy

The project was designed to expose members to biblical worship practices, worship principles, and a cultural history of worship from the African American perspective. This project involved two phases. The first phase was a 2-part series of sermons series, and the second phase a 3-part workshop series.

The first phase included 15 recruited volunteers from the New Beginnings Seventh-day Adventist Church. They attended sermons that I preached, providing exegetical points of select worship narratives from the Old and New Testament. In the second phase the recruited volunteers attended, and participated in 6 hours of workshops exposing them to biblical worship practices, principles, and the history of African American worship as a foundation to current trends in our church's worship. At the end of each sermon, and workshop the volunteers were asked to fill out a brief questionnaire reflecting on insights, principles learned, and suggestions of congregational implementation. The written responses to the questionnaires were utilized to draw possible conclusions regarding the impact of knowledge acquired on their perspective of worship, and openness to implementation of these biblical worship practices. The evaluation, deductions, and recommendations from these questionnaires will be discussed in the next chapter.

Project Promotion and Recruiting Process

The Central States Conference of Seventh-day Adventist is the governing body that provides oversight and advisement to the New Beginnings Church, and the endorsed, and extended their support for project phases. The New Beginnings SDA Church Pastoral Staff, and Church Board voted to grant permission to recruit participants from church membership.

The promotion of project sermons, workshops, and recruiting for volunteers were done at Sabbath Morning services, and Wednesday midweek services 3 weeks consecutively prior to project commencement. In addition, a written project announcement was placed in the weekly bulletin.

Criteria for Participation

There were several prerequisite to qualify to be a project volunteer. Firstly, participants had to be at least 18 years old.. Secondly, participants had to have been a member of the New Beginnings SDA Church in good and regular standing. Lastly, volunteers had to attend a brief volunteer participant orientation, explaining project details. After promotional presentations, 21 members signed up to participate. However, of that number, 14 individuals registered for participation in the project. Project participants consisted of African American, Euro Americans Caribbean and Hispanics members. Project participants have been members of New Beginnings Church for various lengths of time. The break down of volunteers can be identified in Table 1. This group of volunteers accurately represents the membership make up of the New Beginnings SDA Church.

Table 1

Demographics of Participants

Participant	Approximate Age	Gender	Ethnicity	Years of Membership	
1	33	Female	Haitian	2	
2	38	Female	African American	3	
3	32	Female	Mexican	2	
4	54	Female	African American	13	
5	84	Male	Jamaican	6	
6	54	Female	African American	42	
7	25	Male	African American	7	
8	78	Female	African American	40	
9	53	Female	African American	43	
10	27	Female	African American	18	
11	21	Female	Euro American	1	
12	39	Male	African American	3	
13	38	Male	African American	2	
14	47	Female	African American	2	

Worship Sermons

As previously stated participants were required attend the sermonic phase of the project.

Sermons were apart of the Sabbath morning worship services. Sermons were preached from select passages that provided narrative examples of expressive worship from the Old & New Testaments. Table 2 provides the sermonic details, and sermon outlines and transcripts are in the appendix.

Table 2

Sermon	Main Text	Date & Time	Title	Location
Sermon 1	1 Samuel 13:8-14	10/13/18 11:00am	“You Thought Wrong”	Sanctuary
Sermon 2	Luke 7:36-39	10/20/18 11:00am	“Praising the Prophet”	Sanctuary

Sermon 1

The first sermon was preached to provide congregants and participants with an Old Testament narrative example of early biblical worship. It also provided listeners with biblical examples of expressive and non-expressive worship practices. In addition this sermon provided extracted biblical principles that derived exegetically from the Old Testament passage. Sermon 1 was designed to provide an example of Theocentric worship. The sermon was about 1 hour, and followed 1 hour of worship service components. The entire service was 2 hours in total.

Sermon 2

The second sermon was preached to provide congregants and participants with a New Testament narrative example of worship in the Gospels. It also provided listeners with biblical examples of expressive and non-expressive worship practices. In addition this sermon provided extracted biblical principles that derived exegetically from the New Testament passage. Sermon 2 was designed to provide an example of Christocentric worship. The sermon was about 1 hour, and followed 1 hour of worship service components. The entire service was 2 hours in total.

Worship Workshops

The worship workshop phase was split into 3 workshops. The workshops were designed to provide participants and members with enhanced biblical knowledge of biblical worship practices, biblical worship principles, and a historical survey of African American worship. Each

workshop included a question and answer segment. A copy of the program outline, and workshop slides are included in the appendix. Participants were asked to stay after the workshops were concluded to fill out questionnaires. The questionnaires will be discussed in more detail later in this chapter.

Workshop 1

Workshop 1 was designed to focus on Old Testament and New Testament worship practices. It was presented in a topical surveyed format. For many of the biblical references provided, I provided biblical context surrounding many of the examples. Attendees were invited to take notes. The topics discussed included: definition of worship, origin of worship, singing, hymns, psalms, instruments, dancing, clapping, preaching in worship, preaching as worship, response, surrender, and offering. At the end of this workshop I had a 15-minute question and answer segment. This workshop was 2 hours in total.

Workshop 2

Workshop 2 was designed to focus on Old Testament and New Testament worship principles. It was presented in time oriented chronological format. For many of the biblical reference provided, I provided biblical context surrounding many of the select examples referenced. Attendees were invited to take notes. Examples and variations of worship were provided for the following time periods, Pre-Fall in heaven, Pre-Sin in the Garden of Eden, Post-Sin, Pre-Sanctuary, Gospels, Early Church, and Revelation. At the end of this workshop I had a 15-minute question and answer segment. This workshop was 2 hours in total.

Workshop 3

Workshop 3 was designed to focus on providing a brief historical survey of African American worship. It also included 2-brief select cultural references to Africans discovered in

scripture. The presentation began with a biblical cultural reference, followed by a chronological historical survey of African American worship. The following worship topics were discussed: worship in Africa prior to the transatlantic slave trade, worship during the transatlantic slave trade, worship during the settlement of slavery, worship in the invisible church, worship in the early church, and worship in the African American church. At the end of the workshop I had a 15-minute question and answer segment. The workshop was about 2 hours in total.

Questionnaire Process & Data Analysis Procedure

Each participant was required to answer a questionnaire sheet, which was provided at the end of each sermon, and workshop. Responses to the questionnaires were not required to follow any particular format. However general examples were given that it should clearly answer the stated question, and can be in sentence format or bullet format. The answers should be written while the information was fresh in their minds, and should be a personal reflection. The intended purposes of the questionnaires were to identify any possible effect on person, corporate, or congregational worship perspectives. It was also designed to gain congregational perspectives of worship practices that should be cooperated in worship services that can assist church leaders with possibly implementing. Lastly, it was designed to discover the possible effectiveness of biblical and cultural knowledge acquired to improving tolerance and appreciation for worship styles that are different from our own, and may not be in line with our personal preferences.

Sermon questionnaires had 3 questions, which were:

1. What insight did today's sermon provide for you on worship?
2. What did you learn about God and people?
3. Do you plan to apply any life-lessons learned from today's sermon? If so, please explain.

Workshop questionnaires had 2 questions, which were:

1. What did you learn that was revealing, inspiring, and helpful?
2. Based on information that was presented in today's workshop, what should our church be implementing?

All questionnaires were collected at the end of the final workshop, which was on October 27th, 2018. The responses to the questionnaires were analyzed individually, and communally. An evaluation was conducted on insights pertaining to worship, knowledge about God and people pertaining to worship, personal impacts based on life-lessons possibly acquired, revelations that were personally helpful, and suggestions of worship practices being recommended for possible implementation.

CHAPTER 5

OUTCOMES, CONCLUSIONS & RECOMMENDATIONS

“Reasoning draws a conclusion, but does not make the conclusion certain, unless the mind discovers it by the path of experience.”¹⁶⁹
-Roger Bacon

Research Methodology

This research project was designed to enhance congregant’s knowledge of worship, solicit greater congregational input on worship practice, and challenge congregants to have greater tolerance and appreciation for worship style preferences that were different from their own. To achieve this goal, I conducted sermons, and workshops on the subject of worship. Participants were required to answer questionnaires immediately following sermons and workshops within the 3-week time period. The questionnaires sought to receive adequate feedback from participants on enhanced knowledge, personal perspectives of corporate worship integration, and reflections on improved relationship with fellow congregants who share different worship perspectives. The questionnaires containing their perspectives, attitudes, and reflections were collected, and analyzed qualitatively.

Adjustments to the Project

Originally, I planned on providing a brief historical survey of worship from various cultural perspectives that reflect my congregational makeup. This would have included a culturally historic perspective of: African American, Anglo, Hispanic, Caribbean, and African worship. However, after further consideration I decided to focus my cultural exploration of worship from an African American perspective. The following factors have contributed to this decision: my congregational membership is made up of 96% African Americans, the cultural

¹⁶⁹ Robert Belle Burke, *The Opus Majus of Roger Bacon* (University of Pennsylvania Press, 1928), 583.

worship style of the church is African American, and New Beginnings Seventh-Day Adventist Church is apart of a historically black regional conference (Central States Conference of Seventh-day Adventist Church). Finally, due to time constraints during workshops 1 & 2, not all worship elements are practices were emphasized. Some practices such as prayer and meditation were not substantially emphasized.

Outcomes & Conclusions

This segment will discuss the outcomes of this project. It will discuss the participant's questionnaire responses, and my findings, and conclusions. There were several forms of success that derived from this project. However, the success of this project was limited by several factors. Originally, there was a greater number of people who expressed interest in serving as a project participants. However, they were challenged with participating due to other church functions that either conflicted with the scheduled time, or were scheduled close to the workshop time. This resulted with individuals having to divide their attention and commitment to the workshops.

Enhanced Congregants Knowledge of Worship

All project participants expressed that their knowledge of worship was enhanced as a result of the knowledge of worship from the Sermon and Worship project phases. They all shared various examples of what they learned and found enlightening from the experience. They gained knowledge in worship practices, conditions, circumstances, and the need to focus worship on God as the subject. They also expressed that they found the workshops and sermons to be revealing, inspiring and helpful for understanding that worship takes various forms, and fashions. Participants also expressed life lessons they learned on worship that could be applied in church worship services, and personal worship. Participants also expressed learning that all worship

elements are important, and one should not be placed above the next. All worship practices should be honored, and respected. Lastly, they expressed a greater understanding of biblical worship practices, and the desire to be open to either adapting them, or respecting others who engage in them.

Solicit Greater Congregational Input in Worship Design

Participants expressed that there is a need to facilitate an environment that provides a more balanced approach to implement more hymns, psalms, and spiritual songs in worship. There was also a need to have both expressive, and non-expressive parts of worship within worship services. One example proposed for implementation was having a moment of reflective meditation after the sermon. The suggestion was given that participants who lead in worship should be more reflective of happiness, to encourage others to worship.

Greater Tolerance and Appreciation for Worship Different from their own

Participants expressed a greater appreciation and understanding for African American worship practices. They expressed a new found knowledge that everyone's worship style may differ but they are all valuable to God. They also expressed a desire to want to learn more about other culture's worship practices, and culturally historic worship perspectives. They also discovered that several previously held views were founded on personal preferences. These preferences were often based on upbringings, environment, traditions, and likings. However, there was a strong desire to further study worship principles, and practices. The common desire is to seek God's word as the guide for principle based worship, and not personal worship preferences. There was also a newfound ideology that worship when expressive, or non expressive in style are all acceptable and honored by God.

Lessons Learned

This experience has provided a better understanding of various worship practices, and their contexts. It has also further developed overall concepts of worship variances between the Old and New Testament. It has provided me with essential knowledge and understanding of the African American worship experience, and how to more effectively minister within their congregational environment. It has also propelled me to more effectively bridge a divide among members who lack understanding of concepts of congregational worship. Furthermore, my personal worship experience has become more enriched by the knowledge acquire through this research.

This study has also revealed that when worship is better understood, members have greater worship appreciation; heightened involvement, improved attendance, less conflict, more financial participation, and a desire to engage in inviting guests to church. An improved worship experience fosters a healthier congregational life.

This research has contributed to decreasing member's disengagement during worship services. It has also increased participation in worship and the suggestions that members contribute for enriching worship services. Volunteers have expressed a heightened desire for our church to engage in further study on worship. It has also kindled a desire for volunteers to seek a congregational environment that reflects greater acceptance of biblical, and cultural worship practices that may differ from current styles. Participants and members have expressed an interest to prayerfully seek divine guidance to be more accepting, loving, and engaging on the subject of worship.

Historic and cultural lens affects the way that members view worship. African American Worship is more meaningful when there are biblical, theological, cultural understandings of

worship. A biblical foundation of worship practices should be the primary resource for determining appropriate forms of worship. Biblical worship practices should not be deemed as inappropriate, or irreverent by worshipers because of a lack of cultural understanding. Worship should always be focused on God, but should also consider various factors of the congregation including culture. Culture can function as both a catalyst for enriching the worship experience and a hindrance in stifling people's worship experience.

Recommendations

Further Research

There is more research that can be done that will benefit New Beginnings SDA Church and other churches that may identify as African American or Multicultural. It is clear that cultural expressions have a significant impact on worship styles and preferences. I see the need for further research across other cultural perspectives that will include: African, Anglo, Hispanic, and Caribbean. Such research can provide the church with the necessary foundation to foster dialogue, increase awareness, and sensitivity regarding worship from a cultural perspective.

Replication of the Project

The Central States Conference of Seventh-day Adventist Church is the parenting organization for 51 churches in 6 states. As previously stated CSC is a historically black conference, with a substantial representation of dominantly African American Members. Every few years Pastors are assigned to a new pastoral assignment. As a result this project may prove useful in providing a model for enhancing biblical and cultural understanding for African American worship practices. It can also benefit other Pastors who desire to further enrich African American worship experiences. If replicated the following content and design should be considered for implementation:

- (i) Biblical worship practices and principles drawn from the Old and New Testament,
- (ii) Historical and Cultural Aspects of African American Worship,
- (iii) Sermon series
- (iv) Workshop series
- (v) Opportunities for discussion and worship design

Workshops should be presented following the worship service., this may ensure a greater attendance. I suggest that workshops should be no more than 50 minutes per session, and should have a few light refreshments. Information presented may be enhanced by slides, with graphic art that can better engage the attention of the audience. Distribution of a written summary of workshop content, including biblical references will assist in keeping the attention of participants, as opposed to them writing the entire time. Include this series as apart of suggested training for church leaders, worship team members, and musicians. Suggestions for implementation of worship practices into worship services should be prayerfully considered, consulted and discussed by church leaders, and strategically planned by Pastoral Staff.

Finally, this project established that enhanced congregational understanding of biblical and cultural worship could be used as a catalyst to improve various congregational conditions. Some of these conditions include: steps towards greater unity in worship, increased attendance, membership participation, discipleship engagement, financial faithfulness in tithe and offering, etc. A greater understanding of worship may not be the end of all congregational challenges, however it is a great place to begin when seeking a step in the right direction. Worship centers creation and directs our focus on the creator. When worship is focused on God, it becomes a catalyst for unity.

APPENDIX

Appendix I-A (Planning)

Detailed Planning

A. logistics (how the room will be set up, where people will sit, will there be name tags, will there be food, etc.)

Seating will vary based on conversational phase

Phase 1: Planning Meeting (Meet with Elders Team)

I. Organize an Elders Meeting 3 months prior to gain support and leadership endorsement of

DMin. Project.

Attire: Business Casual

Location: Conference Room/ Ministry Training Center

Date & Time: May 1, 2018 5-6:30pm

Refreshments: Seltzer Water, Water w/lemon, donuts, tea, coffee, soy milk, banana bread, etc.

Phase 2: Worship Sermons

Speaker: Pastor Abraham Henry

Dress: Business Casual

Dates & Times: Sat. 10/13/18 @11am & 10/20/18 @11am

Location: 209 W. 21st Street N. Wichita K.S. 67206

Refreshments: cake, ice cream, & bottled water available after sermons for a meet and greet session.

Audience- The audience will sit in congregational style seating divided by an aisle.

Dress: Dress down/ Casual (if desired)

Room: Blue Room/ Internet audience (members of congregation will be invited to participate

online and text questions with a confidential code, in order to insure that only members are watching and participating.)

Name Tags: Audience members will each be provided with a pre-printed name tag (We will know who is attending the event in person because they will be required to register for this event ahead of time.)

Phase 3: Worship Workshops 1, 2, & 3.

Dress: Dress down

Dates & Times:

Workshop 1: 10/13/18 @1:30pm

Workshop 2: 10/20/18 @1:30pm

Workshop 3: 10/27/18 @1:30pm

Location: Multipurpose Room

Name Tags: Nametags will be provided for each person who registers to attend the series

Refreshments: Cake, donuts, coffee, tea, water.

Team Members:

Rebecca Lifranc will serve as secretary to assist with distributing questionnaires.

Denise Holt will serve as refreshment coordinator

Hannibal Griffin will serve as tech staff

Appendix I-B (Planning)
Elders Meeting Minutes
New Beginnings SDA
Elders Meeting Minutes



05/01/18

5:00-6:30pm

Chair: Pastor Henry

Secretary: Elder Joyce Garrett

I. Meeting was called to order by Pastor Abraham Henry @ 5:00pm

II. Opening Prayer provided by Elder H. Griffin.

III. Devotion was led by Elder D. Loftman on the subject of evangelism

IV. Pastor Henry's DMin. Project

Motion 1: Motion to approve and support Pastor Abraham Henry's Doctor of Ministry Project on worship. It will include 2 sermons, and 3 workshops. Motion was moved by Elder Hannibal Griffin, and seconded by Elder David Loftman. Motion was approved by vote of: 6/6.

V. Meeting adjourned at 6:30pm

VI. Closing Prayer was provided by Elder Joyce Garrett

Minutes Approved by:

05/02/18

Pastor Abraham Henry, MDiv.

Chair

Appendix I-C (Planning)
Board Meeting Memorandum (Project Announcement)



New Beginnings SDA Church

Office of the Pastor

209 W. 21st Street N.
Wichita, K.S. 67206
Tel: (316) 209-6504

TO: Church Board Members
FROM: Abraham Henry, *Pastor*
DATE: May 13th, 2018

Project Announcement

Project Introduction

After much thought and prayer, I am excited to announce that our church will be undergoing a 5-part series entitled, “i-Worship” This is a preaching and teaching series that is designed to reframe ideologies surrounding worship through meaningful conversation, and discussions.

Project Details

Who:

- A. Attendees
 - All church administrators, officers, leaders and members
- B. Participants: I am seeking a pool of 20 non-paid volunteers, who meet the minimum following qualifications:
 - a. Be at least 18 years of age
 - b. Be a baptized member of the New Beginnings SDA church in *good and well standing* (i.e. member not under disciplinary action)
 - c. Attends project orientation, 2 sermons, 3 workshops

- d. Engages in completing responsive questionnaire following sermons, and workshops
- C. Project leadership team: I am seeking 2 volunteers who will assist with planning, set-up, implementation, and administrative duties

What:

This 5-part series will include topics such as:

- Topical overview of biblical worship practices
- Survey of Old & New Testament worship principles from select biblical passages
- Brief historical survey of cultural perspective on worship (i.e. African, African-American, Latin American, Anglo Saxon, and Caribbean)

When:

This 5-part series will include:

<u>Series</u>	<u>Date</u>	<u>Topic</u>
Sermon 1	Saturday, October 13 th at 11-1pm	Select account of Worship
Sermon 2	Saturday, October 20 th at 11-1pm	Select account of Worship
Workshop 1	Saturday, October 13 th at 1:30-3pm	Topical overview of biblical worship practices
Workshop 2	Saturday, October 20 th at 1:30-3pm	Survey of Old & New Testament worship principles from select biblical passages
Workshop 3	Saturday, October 27 th at 1:30-3:00pm	Brief historical survey of cultural perspective on worship

Where:

Sermon 1 & 2 will take place within the worship service located in the main sanctuary.

Workshops 1, 2, & 3 will take in the youth sanctuary.

Why:

Our congregation has practiced both traditional and contemporary worship styles from its inception. Various views of appropriate biblical foundation for worship have caused most individuals to exalt one worship style above another. The effect of which has polarized our church members to either embrace or reject a worship experience. Based on my pastoral observation this has cause disenfranchisement among congregants. The goal of this series is to cause members to value the bible as the primary authoritative source for governing and engaging in church worship. In addition, it is aimed to develop a level of knowledge, tolerance, and appreciation for various cultural worship styles that differ from our own.

How:

The effectiveness of this series will be determined by the following measures:

Short-term

- Attendance to the series
- Personalized frame of worship
- Meaningful conversations surrounding the topic

Long-term

- Facilitate better congregational unity surrounding worship

Appendix 2-A (Administrative Execution)
Workshop Grid 1

New Beginnings SDA Church			Workshop Schedule				iWorship Series: Workshop 1 Date: October 13th, 2018 Presenter: Abraham F. Henry, MDiv. <i>Doctor of Ministry Candidate</i>
Seq	Time	Length	Element	Participant	Location	Audio:	Notes
Preparation							
P1	1:30	25	Refreshments	Attendees	Fellowship Hall	N/A	During this time seating should be seat up audio & visual equipment should be tested
P2	1:55	4	Seating	Attendees	Youth Sanc.	TV's	Christian Music Played on Televisions Questionnaires should be given to participants as they enter
Workshop							
1	1:59	1	Opening Prayer	Elder Kisha Hall	Youth Sanc.	Cordless Microphone 2	Invite everyone to stand during prayer
2	2:00	45	Lecture	Pastor Henry	Youth Sanc.	Cordless Microphone 1	Open up with workshop rules
3	2:45	10	Questions/ Comments	Attendees	Youth Sanc.	Cordless Microphones 2	
4	2:55	1	Closing Prayer	Elder Hannibal Griffin	Youth Sanc.	Cordless Microphone 2	Attendees are dismissed, and Participants remain to fill out survey
5	2:56	5	Questionnaire	Project Participants	Youth Sanc.	N/A	

Appendix 2-B (Administrative Execution)
Workshop Grid 2

New Beginnings SDA Church			Workshop Schedule				iWorship Series: Workshop 1 Date: October 20th, 2018 Presenter: Abraham F. Henry, MDiv. <i>Doctor of Ministry Candidate</i>
Seq	Time	Length	Element	Participant	Location	Audio:	Notes
Preparation							
P1	1:30	25	Refreshments	Attendees	Fellowship Hall	N/A	During this time seating should be set up audio & visual equipment should be tested
P2	1:55	4	Seating	Attendees	Main Sanc.	TV's	Christian Music Played on Televisions Questionnaires should be given to participants as they enter
Workshop							
1	1:59	1	Opening Prayer	Pastor Henry	Main Sanc.	Cordless Microphone 2	Invite everyone to stand during prayer
2	2:00	60	Lecture	Pastor Henry	Main Sanc.	Cordless Microphone 1	Open up with workshop rules
3	3:00	15	Questions/ Answers	Attendees	Main Sanc.	Cordless Microphones 2	
4	3:15	1	Closing Prayer	Elder Hannibal Griffin	Main Sanc.	Cordless Microphone 2	Attendees are dismissed, and Participants remain to fill out questionnaire
5	3:16	9	Questionnaire	Project Participants	Main Sanc.	Screen	Attendees will fill out questionnaire
6	3:25	0	Dismissed	Project Participants	Main Sanc.	N/A	

Appendix 2-C (Administrative Execution)
Workshop Grid 3

New Beginnings SDA Church			Workshop Schedule				iWorship Series: Workshop 1 Date: October 27th, 2018 Presenter: Abraham F. Henry, MDiv. <i>Doctor of Ministry Candidate</i>
Seq	Time	Length	Element	Participant	Location	Audio:	Notes
Preparation							
P1	1:30	25	Refreshments	Attendees	Fellowship Hall	N/A	During this time seating should be seat up audio & visual equipment should be tested
P2	1:55	4	Seating	Attendees	Main Sanc.	TV's	Christian Music Played on Televisions Questionnaires should be given to participants as they enter
Workshop							
1	1:59	1	Opening Prayer	Pastor Henry	Main Sanc.	Cordless Microphone 2	Invite everyone to stand during prayer
2	2:00	60	Lecture	Pastor Henry	Main Sanc.	Cordless Microphone 1	Open up with workshop rules
3	3:00	15	Questions/ Answers	Attendees	Main Sanc.	Cordless Microphones 2	
4	3:15	1	Closing Prayer	Elder Joyce Garrett	Main Sanc.	Cordless Microphone 2	Attendees are dismissed, and Participants remain to fill out questionnaire
5	3:16	9	Questionnaire	Project Participants	Main Sanc.	Screen	Attendees will fill out questionnaire
6	3:25	0	Dismissed	Project Participants	Main Sanc.	N/A	

Appendix 3-A (Sermon)

Outline for Sermon 1

Title: "Pass the Test"

Texts: Genesis 22:1-7

Transitional Sentence: It is my desire for every blood born believer to understand that God desires us to worship him with the best we have to offer.

Introduction Statement: As we have read the text we have come to understand that God is calling Abraham to sacrifice his promised son Isaac.

Point 1: Sacrifice is an authentic part of worship, and it is not built on the premise of a promise.

The tension in the text is that God is calling Abraham to do something that is against his very own identity, nature, and comfort. He is asking him to go against who he is. He is the father of many nations, but God is asking him to sacrifice not only who he is, but who he thinks he's going to be. The most unique part of this request is that, this time God asked Abraham to give up everything, and provides NO promise of a reward! Would you be willing to sacrifice it all, even if God didn't do another thing? Would you give it all up if he didn't pay another bill? If he didn't heal you from another sickness? If didn't provide another meal? If he didn't let you date, but didn't lead you down the altar? If He gave you the degree but didn't provide the job? If he gave you a progressive job, but a stagnant team?

Point 2: Worship requires a commitment that transcends your comprehension.

Abraham is aware that God knows him, but he's trying to figure out if he knows God. Theologically this request doesn't make sense. It changes the paradigm of everything he knows about God. God is a loving. God gives life, and doesn't desire that anyone lose it. He knows that God came to give life that we may have it more abundantly. However, this doesn't make sense. The real question here is: are you willing to follow God and be obedient to his request when

everything doesn't line up. When the rubber doesn't hit the road. The reality of this situation is deep. It's not just life threatening & thought provoking, it's Faith Testing! Not only is this request incomprehensible, but it's un-theological to everything he knows about God. It is also spiritually confusing. How could God break His own promise? God's promise isn't just present in scripture, its inseparable from who Abraham is. His very name is God's promise to him. His name means Father of many nations. He knows that God cannot break a promise. This allows him to move forward even when he can't understand the depth of his predicament.

Point 3: Worship requires that we attribute to God his worthiness. He should always be first in our lives.

Abraham is of old age when he is taking Isaac up the mountain to be sacrificed with his servants. However, Isaac tells his servants at a certain part of the journey to "stay here". I am convinced that Abraham knew the possibility that his servants would attempt to prevent the sacrifice. Therefore, in order to remain obedient to God's command he tells them to "stay here". Abraham was demonstrating that worship requires unwavering obedience to God, and putting God first. This requires at times that we may have to draw the line with people who prevent us from keeping God as the number 1 priority in our lives. The bible says: "seek ye first the kingdom of God and his righteousness and all these things shall be added unto us."¹⁷⁰

Point 4: Worship requires a platform of faith.

At a point in Abraham's journey with Isaac, and his 2 servants, Abraham tells his servants to stay here we will be back, for we are going to worship. Abraham was aware that God was telling him to sacrifice Isaac, therefore putting him to death. However, Abraham had the faith that if Isaac was put to death, that God could raise him from the dead. This is why he told

¹⁷⁰ Mathew 6:33 (KJV).

his servants “we will be back” His attitude, statement, and behavior was a complete act of faith which was foundational in his worship.

Point 5: Worship has an intrinsic relationship to sacrifice.

Abraham also told his servants “we are going to worship.” Initially at surface glance it appears that Abraham is possibly fabricating the truth about worshipping. However, after studying the text I have come to understand that Abraham said he was going to worship because he viewed complete sacrifice as a form of worship. Real sacrifice will often lead us to not merely just give from our pocket, but it demands that we often give from our lifestyles. There are some things that we have to be willing to give up, even if it means loosing a piece of who we are. Sacrifice doesn’t always feel good, however it’s the most rewarding thing in life. Sacrifice isn’t real sacrifice if it doesn’t hurt! This is why we haven’t really worshiped until we have sacrificed.

Appendix 3-B (Sermon 2)

Outline for Sermon 2

Title: You Thought Wrong

Text: 1 Samuel 13:8-15

Transitional Sentence: It is my desire for every blood born believer to understand that worship is as much an act as it is a lifestyle.

Point I. Real worship prioritizes our obedience to God over the presence of others

Punchline: Worship is never worship if it prioritizes anyone or anything above God and His word!

Point II. Real worship always chooses God's Presence over Our Timing

Punchline: You have placed yourself in a compromising position whenever you are more focus on God timing, than God's Glory. The real question is: "Do you have enough faith to stand still, and wait for God to show up?"

Point III. Real worship demands that we choose a Godly place, over a good place

Punchline: And whenever you find yourself moving forward to good place, without it being a Godly place, you are destined for devastation.

Point IV. Real worship is not just an outward act, but a personal one.

Punchline: Whenever you are more focused on the outward activities of worship, more than the personal relationship in worship you've encountered a form of false worship.

Punchline: God is less concerned with what you have to give him, if you can't listen to him. "It is better to be obedient than to sacrifice!" (1 Samuel 15:22)

Point V. Real worship demands sensitivity to God's Glory.

Punchline: Any time we discover ourselves so complacent in our sin that God's Glory doesn't cause us to feel remorseful, it is a good time repent and seek God's face!

Point VI. Real worship demands that my integrity must always surpass my strategy

Punchline: I've learned that it is more important to follow God with spiritual integrity, than to follow man with intellectual strategy!

Point VII. Real worship allows you to stand before God naked without shame

Punchline: Real worship provides us with transparency with the creator.

Appendix 4-A (Workshop 1)

Presentation for Workshop 1

Topical overview of Biblical Worship Practices

I. Introduction:

Profile:

Joanna and John are Seventh-day Adventist young adults from the Brooklyn, NY. However, they attended 2 different church grew up attended different SDA churches. They are both 19 years old and are sophomore students attending Oakwood University. They are both social work majors, and both of them live on campus. They both attend the same events, and even both serve on student government. They have a lot in common. You would think that they would be able to get along well. However, they are unable to build meaningful, authentic relations, simply because of 1 differentiating factor. It's not what happens during Monday to Friday. Rather they can't get along because of what happens at their college church on Sabbath morning.

You see on Sabbath Morning:

Steve: is overjoyed by the Lord's blessings, and can barely wait for service to begin at 11am. He responds during the praise & worship session by raising hands, standing to feel, often shouting hallelujah, and even swaying back and forth as he follows the background choir. However, he just can't seem to understand why Joanne is not more mature in her faith to show adequate praise to God for the Lord's blessings! Steve equates expressive worship with demonstrating gratitude. He feels like Joanne's worship is dead!

Joanna: is overjoyed by the Lord's blessings, and cant wait for service to begin at 11am. She responds during the praise & worship session bowing her head, meditating on the words with eyes closed, and sometimes even sheds unnoticed tears. However, she just can't seem to understand why Steve is irreverent, and distracting during worship! Joanna equates non-

expressive worship with gratitude. She feels that Steve's worship is theatrical, irreverent, and unnecessary!

It's been said that the most divided hour in our country is the hour of worship. While I resonate with that reality. I can also assert that one of the most divided times in our week for Seventh-day Adventist Christians are Sabbath morning at 11am worship.

There are many reasons that contribute to this congregational and church division. However, one of the overarching contributing factors of congregational conflict is often worship styles preference.

Various views of appropriate biblical foundation for worship have caused individuals to exalt one worship style above another. The effect of which has polarized church members to either embrace or reject a worship experience. This divide for many churches has resulted in decreased attendance, limited ministry engagement, inactive departments, reductions in financial support, has triggered personal and congregational conflict, rooted in causing church transplants, and even results in people leaving the church. The conflict over worship can often affect all aspects of church life including any attempts to introduce new ideas, models, and projects that are essential to the life and growth of the church.

Today's presentation is designed to provide a brief topical survey of various worship principles discovered in the bible: While I don't have the time to contextually provide examination for every instance, it should serve as a catalyst for: Discovering its scriptural existence, and encourage all to openly and prayerfully further explore its worship context, and relevance.

Slide 1:

Opening Rhetorical Question:

Does God care about how we worship? If so, what is the fundamental and primary authoritative source for how Christian ought to worship? There is one answer? What do you think it is?

Slides 2 & 3:

We as a Seventh-day Adventist Church are protestant Christians. Which hold the Bible as the authoritative source for our beliefs.

The preamble statement for our fundamental beliefs state:

“Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teachings of the Holy Scriptures. These beliefs, as set forth here, constitute the church’s understanding and expression of the teaching of Scripture. The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures is the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history.”¹⁷¹

Slide 4:

Authentic worship is acceptable when skillfully performed with “reverence and awe.”¹⁷² Therefore worshipping God in “Spirit and in Truth” is the foundation of authentic Christian worship.¹⁷³

Slide 5:

Exegetical Worship Methodology:

- 1) finding explicit commands in scripture

¹⁷¹ "Holy Scriptures," The Official Site of the Seventh-day Adventist World Church, accessed April 02, 2018, <https://www.adventist.org/en/beliefs/god/holy-scriptures/>.

¹⁷² Hebrews 12:28 (KJV).

¹⁷³ John 4:24 (NASB).

- 2) identifying approved examples in scripture
- 3) using good and necessary inference based upon other divine warrants in scripture

Transition Slide:

Definition of Worship

The act of worship cannot be limited to one isolated act. Therefore, in order to frame the definition of worship I will attribute various values, actions, and words.

Slide 6:

Linguistic Definition of Worship

“The word ‘worship’ itself derives from the Old English word *weorthscipe* which is translated ‘worth’ and ‘ship’”.¹⁷⁴ It is ascribed to imputing a high sense of “worth” to an individual. This worth is attribute to God alone as the source of our worship.

“The word *Adoracion* in Spanish highlights the meaning of worship as praise, *Gottendienst* in German emphasis the meaning of worship as “service done for others”, and the word *le culte* in French refers to worship as the nurturing of relationship with God and community”.¹⁷⁵

Slide 7:

Gaddy Defines worship as:

a “gift between lovers who keep on giving to each other.”¹⁷⁶

Slide 8:

Therefore worship can be framed as an outward expression of love as a result of an inward sense of gratitude. The outward expression of love can be enacted through praise, obedience, sacrifice, and service, through a nurturing relationship with God. This outward expression of love can take the form of various practices such as singing, clapping, praying, shouting, dancing, offering, and

¹⁷⁴ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon Press), 27-32.

¹⁷⁵ Ruth C. Duck, *Worship for the Whole People of God: Vital Worship for the 21st Century*, 4-6.

¹⁷⁶ C. Welton Gaddy, *The Gift of Worship* (Nashville, TN: Broadman Press, 1992), xv.

serving to name a few.

Slide 9:

James L. White states:

“Gratitude provides the foundation for two important types of worship: personal worship, and common worship.^{”177}

Slide 10:

“Personal worship usually occurs apart from the physical presence of the rest of the body of Christ.” Personal worship is defined as a personal “response to God’s revelation.” Personal worship can be modeled by the personal exercise of obedience, devotion, prayer, singing, and living to name a few.^{”178}

Slide 11:

Common worship is defined as “a set of culturally embedded and corporate practices through which God forms them into the likeness of Christ in and through the story of Jesus Christ, by the power of the Holy Spirit. Common worship is usually modeled by a congregation assembling at a specific time and location as they engage in sitting, standing, kneeling, praying and reciting scripture or creed.^{”179}

Slide 12:

Whether personal or common worship both are imperative for the life of Christians, and the church according to scripture!

Transition Slide:

Principle 1: The Holy Scriptures in Worship

Slide 13:

¹⁷⁷ James F. White, *Introduction to Christian Worship*, 34.

¹⁷⁸ James F. White, *Introduction to Christian Worship*, 35.

¹⁷⁹ William A. Dyrness, *A Primer on Christian Worship*, 45.

Prior to the entrance of sin in the world, we observe God speaking to Adam.¹⁸⁰ Consequently, after the fall of Adam and Eve we observe God continuing to speak to humanity in a different manner. Worship can be framed as a conversation between God and His children, and continues among worshippers. Therefore, this worshipful conversation can be framed as revelation and response. Within the confinements of worship God reveals himself and communicates through His word.

Slide 14:

The role of scripture in corporate worship is foundational. The only fashion that God directly communicates to humanity in corporate worship is through the revelation of his word through the Holy Scriptures. God divinely inspired the Holy Scriptures; therefore it is direct communication from Him. “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness.”¹⁸¹ “For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”¹⁸²

Slide 15:

Therefore, when we engage the Holy Scriptures in worship, this is the only direct form of Revelation. Every other part of the worship service is a “response” to God’s “revelation”. Some responses include, but are not limited to: hymns, communion, fellowship, preaching, and praying.

Slide 16:

Public Reading of Scripture in Worship:

“Then he took the book of the covenant and read *it* in the hearing of the people.”¹⁸³ “All that the

¹⁸⁰ Genesis 2:16-17.

¹⁸¹ 2 Timothy 3:16 (KJV).

¹⁸² 2 Peter 1:21 (KJV).

¹⁸³ Exodus 24:7 (NASB).

Lord has spoken we will do, and we will be obedient!”¹⁸⁴

Slide 17:

“Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching.”¹⁸⁵

Slide 18:

“There is neither Jew nor Greek, there is neither slave nor free man, and there is neither male nor female; for you are all one in Christ Jesus.”¹⁸⁶ Therefore, the importance of reading scripture publicly in worship is for all of God’s children to understand their identity in Christ Jesus, remember the covenant relationship we have, and hear directly from God.

Slide 19:

John wrote, “Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it”¹⁸⁷

Transition Slide:

Principle 2: The Centrality of Preaching in Worship

Slide: 20

Preaching is a gift from God used in worship that provides the opportunity for us to get know Him more intimately. “Preaching is a medium of communication and a conveyance of divine truth to men.”¹⁸⁸ “For since in the wisdom of God the world through its wisdom did not *come to* know God, God was well-pleased through the foolishness of the message preached to save those who believe.”¹⁸⁹

Slide 21:

¹⁸⁴ Exodus 19:8 (NASB).

¹⁸⁵ 1 Timothy 4:13 (NASB).

¹⁸⁶ Galatians 3:28 (NASB).

¹⁸⁷ Revelations 1:3 (KJV).

¹⁸⁸ Martin, *The Worship of God: Some Theological, Pastoral, and Practical Reflections*, 102.

¹⁸⁹ 1 Corinthians 1:21 (KJV).

The word “well pleased” is translated *eudokeō* εὐδοκέω in biblical Greek. God is only mentioned being “well-pleased” *eudokeō* εὐδοκέω on two other occasions in scripture.

Slide 22:

Preaching in worship is vital to communicate the Gospel of Jesus Christ. It is not the preacher revealing the Gospel by human efforts. Rather it is God sharing himself by occupying the sermon and preacher. Paul’s stated: “Therefore, we are ambassadors for Christ, as though God were making an appeal through us”¹⁹⁰

Slide 23:

“In worship, God gives of God’s selfhood to us through human speech, and we, through God’s power, give ourselves to God through our speech.”¹⁹¹

Transition Slide:

Music In Worship

Slide 24:

Prior to music becoming a gift in worship that creation offers to the Creator, it was first a gift that the Creator offered to creation. Music is a gift from God, placed in the care of creation to be personally, and harmoniously used in returning worship to the Creator.

Slide 25:

Music that is inspired by God offers an opportunity for God to communicate to humanity. “Faith comes by hearing the word of God” (Romans 10:17). Therefore we can conclude that Godly music assists mankind in maturing their faith in God. “Music in short, is a kind of symbolic language: not merely sound, but also ‘voice’. It does not merely ‘charm the sense’ but ‘captivates

¹⁹⁰ 1 Corinthians 5:20 (KJV).

¹⁹¹ White, *Introduction to Christian Worship*, 156.

the mind' and 'strikes the heart.'"¹⁹²

Slide 26:

Music is a gift that was provided to creation before the universe was inhabited by sin.¹⁹³

Slide 27:

Scriptural examples of worshipful music are found in the following: creation (Job 37:7), the children of Israel during their exodus, songs of Moses (Exodus 15:1-18), songs of Deborah and Hannah (Judges 5:12), festival songs of Zion (Leviticus 25:8-55), songs of David (1 Chronicles 23:5; Psalms 88), hymns sung by Paul and Silas (Acts 16:25-34), and hymns found in Revelation (Revelation 4-7).

Transition Slide:

Music Should Never Be Mishandled

Slide 28:

We observe this when the children of Israel engaged in musical idolatry at Mount Sinai (Exodus 32), and in the worship of the image of King Nebuchadnezzar at the sound of music. Whenever the gift of music in worship directs our attention to the created, and not the creator, the gift of music in worship is mishandled.

Slide 29:

Historically, according to medieval Catholic tradition, music in worship was associated with pagan worship, and was not apart of mainstream Christian cultural worship. While humanity may be guilty of mishandling the gift of music in worship, this should not result in rejecting the gift, and the purpose for which music was provided.

Transition Slide:

Types of Music Present in Scripture:

¹⁹² Viladesau, *Theology and the Arts: Encountering God through Music, Art and Rhetoric*, 38.

¹⁹³ Ezekiel 28:12-15.

Slide 30:

Hymns:

The composition of hymns has passed down meaningful condensed theology, as observed in many of the hymns we sing today.

Slide 31:

Psalms:

The Hebraic name for the book of Psalms is: *sefer tehillim* which is translated: “book of praises”. The book of Psalms is the largest book in the bible. Essentially, Psalms are poems. In biblical Hebrew culture rhythm, and rhyming were not important parts of composing Psalms. However, the poetry of Psalms had patterns of meter, and successive syllables.

Slide 32:

Types of Psalms:

Various uses of Psalms in scripture were for praise hymns (Psalms 19), hymns of personal and national crises (Psalms 35), faith songs of personal thanksgiving (Psalms 118), prayers of communion (Psalms 138), meditations of wisdom (Psalms 111), prophetic oracles (Psalms 81), expressions of victory, and Sabbath liturgies (Psalms 68:24-25).

Slide 33:

Instruments that accompanies Psalms:

Some instruments that accompany psalms were harps, tambourines, ram’s horn, and the lyre (Psalms 33:2, Psalms 57:7-8, and Psalms 81:2-3).

Slide 34:

Instruments in Worship:

The bible speaks of many types of instruments used in worship. The musical instruments in scripture can be categorized into 3 types: wind instruments, string instruments, and percussion

instruments. Examples of instruments mentioned in scripture are the: bell (Exodus 39:26), cornet (2 Chronicles 15:14), cymbals (Ezra 3:10), dulcimer (Daniel 3:10), flute (Daniel 3:7), harp (1 Kings 10:12), horn (Joshua 6:8), organ (Psalms 150:4), pipe (Luke 7:32), psaltery (Psalms 57:8), sackbut (Daniel 3:15), tablet (Jeremiah 31:4), timbrel (2 Samuel 6:5), trumpet (Numbers 10:10), and the viol (Amos 6:5). Fascinatingly enough the first instrument created on Earth to be used in worship was humanity.

Slide 35:

Instruments in False Worship:

On the contrary, instrumental usage in scripture was also apart of false worship. Instrumental usage is mentioned in false worship when King Nebuchadnezzar commanded Babylon to bow down and worship him (Daniel 3:9-12). Many of the same instruments used to worship God were, also present in pagan worship.

Slide 36:

Instruments should not be demonized:

However, instruments that are used in false should not disqualify them from being used in Godly worship. Therefore instruments should not be demonized in worship.

Transition Slide:

Dance in Worship:

Slide 37:

Definition:

Discussed definition of worship. Audience used Merriam Webster dictionary to define.

Slide 38:

Dance in Worship:

Dancing is mentioned 19 times in the bible, 15 times in the Old Testament, and 4 times in the New Testament.

Slide 39:

The bible says: “Let them praise his name with dancing and make music to him with tambourine and harp.”¹⁹⁴ “There is a time to mourn and a time to dance.”¹⁹⁵ In scripture, various types of dancing are mentioned, some of these occasions are: worship (2 Samuel 6:1-11), festivals (Judges 21:19-21), celebration (Exodus 15:20), weddings (Mark 6:22), and false worship (Exodus 32) to name a few.

Slide 40:

Dance in Conscientious Worship of God:

Slide 41:

First Occasion:

Psalms 118:27. “The Lord is God, and He has given us light; Bind the festival sacrifice (pilgrim dance) with cords to the horns of the altar.”¹⁹⁶ Exegetical examination of the text in the original Hebrew language provides enough evidence for extracting a divine warrant for dance in the worship of God. This is an example of worshipful dancing during the festival sacrifice.

Slide 42:

Second Occasion:

In Exodus 15:20-21, the Egyptians kept the children of Israel in bondage. However, the lord delivered them at the closing of the Red Sea. In response to the Lord’s marvelous and miraculous deliverance the Israelites engaged in celebratory worship to God for the deliverance he granted them. Miriam the sister of Aaron was a Prophetess and led other women to dance with timbrels in their hand. In addition, Miriam sang to them the words: “Sing to the Lord, for he is high exalted. Both horse and driver he was hurled into the sea”

Slide 43:

Third Occasion:

¹⁹⁴ Psalms 149:3 (KJV).

¹⁹⁵ Ecclesiastes 3:4 (KJV).

¹⁹⁶ Psalms 118:27 (KJV).

2 Samuel 6:14. When the Ark of the Covenant was returned to Jerusalem. There was a well-planned worshipful celebration where ox and fatlings were slaughtered every paces. David is recorded as stripping of his priestly garments (linen ephod), and dancing before the Lord in front of everyone.

Slide 44:

According to Ellen White, his dancing was received as “reverent joy before the Lord.”¹⁹⁷ The Hebrew word used in this text used for “dancing” is the word “karar” which describes a dancing motion that encumbered: moving rhythmically in a whirling fashion, “to move in a circle, to exult, leap, and run”. The children of Israel joined in celebration with shouting and the sound of the trumpet. David’s worshipful dancing was in response to the Lord’s presence, which was symbolized through the Ark of the Covenant.

Slide 45:

Dancing should not be demonized

It is interesting that we: “condemn what the Bible expressly commands as part of worship. We associate dancing with immorality and worldliness, forgetting that it has had good and even spiritual connotations. While there are evil types of dancing there are also types that express the emotions and creativity of the mind and body.”¹⁹⁸

Slide 46:

Dancing in the Sanctuary and Temple Worship:

Ellen White states: “at evening when the lamps were lighted, the court was a scene of great rejoicing Gray-haired men, the priests of the temple and the rulers of the people, united in the

¹⁹⁷ White, *Selected Messages*, 707.

¹⁹⁸ David Newman, “‘Celebration’ Is a Naughty Word,” *Ministry Magazine*, December 1, 1990, www.ministrymagazine.org/archive/1990/12/celebration-is-a-naughty-word.

festival dances to the sound of instrumental music and the chants of the Levites”¹⁹⁹

Slide 47:

These practices were also part of celebration of the Feast of Tabernacles, even when Jesus Himself was present... Based on Ellen Whites writings, and the Bible: we can rightly assert that: the temple and the festivals were joyous occasions of celebration and also indicate that dancing was carried out in NT times.

Slide 48:

Clapping in Worship:

Clapping is referenced several times in the Bible in the context of Worship to God. It is made in reference to creation, human, and nature.

Slide 49:

“Clap your hands, all peoples! Shout to God with loud songs of joy!”²⁰⁰

Slide 50:

“Let the rivers clap their hands; let the hills sing for joy together.”²⁰¹ “For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.”²⁰² The Prophet Isaiah, and King David alike testify in an illustrative how nature submits to the amazing character of God. We can observe clapping as an appropriate example of how nature provides God unreserved worship.

Slide 51:

R. Mark Giuliano asserts in an article entitled: “A Note On Clapping In Worship”, that clapping should be conditionally integrated in worship. He suggest that the only circumstance that clapping should be practiced in worship is when clapping is used as a form of natural

¹⁹⁹ White, *The Desire Of Ages*, 463.

²⁰⁰ Psalms 47:1 (KJV).

²⁰¹ Psalms 98:8 (KJV).

²⁰² Isaiah 55:12 (KJV).

instrumentation to accompany music.²⁰³

Slide 52:

Other misconceptions surrounding clapping in worship

It is glorifying the Pastor or the preacher

Why should I praise God what I use to Glorify men?

Slide 53:

According to the context of Psalms 47:1 clapping is an appropriate public expression of appreciation, celebration, and adoration rendered to God in worship, similar to shouting Amen. (Hebrew Translation: And it is so, truth, certainly, verily)

Transition Slide:

During Prayer:

“Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.”²⁰⁴ “When Solomon had finished praying this entire prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread toward heaven.”²⁰⁵

During Worship Sign of Surrender:

“Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven.”²⁰⁶

“So I will bless You as long as I live; I will lift up my hands in Your name.”²⁰⁷

“Hear the voice of my supplications when I cry to You for help, When I lift up my hands toward

²⁰³ Mark Giuliano, “Psalms 47: A Note On Clapping In Worship,” *Encounter* 72, no. 2 (June 2012): 83–84.

²⁰⁴ 1 Timothy 2:8 (NIV).

²⁰⁵ 1 Kings 8:54 (KJV).

²⁰⁶ 1 Kings 8:22 (KJV).

²⁰⁷ Psalms 63:4 (KJV).

Your holy sanctuary.”²⁰⁸

“May my prayer be counted as incense before You; the lifting up of my hands as the evening offering.”²⁰⁹

“Lift up your hands to the sanctuary And bless the LORD.”²¹⁰

“We lift up our heart and hands Toward God in heaven.”²¹¹

²⁰⁸ Psalms 28:2 (KJV).

²⁰⁹ Psalms 141:2 (KJV).

²¹⁰ Psalms 134:2 (KJV).

²¹¹ Lamentation 3:41 (KJV).

Appendix 4-B (Workshop 2)

Presentation for Workshop 2

A Survey of Old & New Testament Worship Principles

Slide 1:

Key Terms & Definitions:

1. Worship
2. Principle
3. Worship Principle

Slide 2:

Origins of Worship Principles:

Worship principles derived from select passages should explore the circumstantial context from which they originate

Transition Slide:

Prior to the creation of mankind

Scripture Slide:

“On what were its bases sunk? Or who laid its cornerstone, when the morning stars sang together, and all the sons of God shouted for joy?”²¹²

“Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.”²¹³

Slide 3:

²¹² Job 38:6-7 (KJV).

²¹³ Ezekiel 28:13 (KJV).

Consider:

All creation was created with the purpose to worship God.

This worship is to be freely expressed.

Transitional Slide:

Old testament worship: prior to the fall of mankind

Slide 4:

Consider God's revelation. God gave Adam and Eve dominion over everything in the Garden of Eden, except for the Tree of the Knowledge of good and evil.

Slide 5

Response:

Worship is incomplete without creation's response to God's revelation. The foundation of Adam and Eve's worship was an obedient, and gratitude filled response to God's revelation

Slide 6:

Is it considered false worship when Adam & Eve ate of the forbidden fruit? Yes or no. Please explain your answer.

Slide 7:

Title: Adam & Eve's false worship:

They were responding to the Serpent's revelation (command) above God's. If obedience is a form of worship, we can assert that disobedience is a form of false worship, because it worship attributed to anyone or anything else.

Transitional Slide:

Title: Old Testament Worship Pre-Patriarchal Period.

The pre-patriarchal period is known as the timeframe following the sinful fall of Adam and Eve in Genesis 3:24, and prior to the Patriarchal Period of the three biblical Patriarchs Abraham, Isaac, and Jacob in Genesis 12:1.

Slide 8:

Title: Cain & Abel

Cain presented the Lord with an offering of the ground, and Abel presented an offering of the firstlings of his flock. While both brothers presented an offering to the Lord, God only regarded Abel for his offering (Genesis 4:3-5).

Slide 9:

Title: The difference between the offerings:

The biblical author of this account is intentional to describe Abel gift as different on the basis the word: *bēkōwr* (בְּכֹר) which is translated: “firstborn”.

Slide 10:

Title: Difference between the offerings:

This select account of Cain and Abel’s worship provide us with the worship principle of “offering”, and “sacrifice”. It is also apparent that while the Lord accepted both offerings, the Lord regarded the offering that was provided by Abel because it demonstrated that God’s worth and supremacy. Abel prioritizing God with the first of what he had. An essential component of worship is demonstration of complete supreme devotion to God.

Transitional Slide:

Title: Patriarchal Period:

The Patriarchal period is the historical biblical period that surveys the life of the three Patriarchs Abraham, Isaac, and Jacob beginning in Genesis 12, and ends in Genesis 50 at the beginnings of the Jewish Exodus.

Slide 11:

Title: 5 Worship Principles:

1. Abraham highlighted a connection between worship and sacrifice.
2. Unwavering obedience to God's command
3. Building an Altar
4. Hearing God's word (revelation).
5. Surrender- Lay: "suwm" (סֻמּ)

Transitional Slide:

Old Testament Worship In the Sanctuary

Scriptural Slide:

"And let them make me a sanctuary; that I may dwell among them."²¹⁴

Slide 12:

God's desire to worship manifested through his instruction to have a sanctuary built in order to symbolize his presence among his children.

Slide 13:

Title: Specificity of the Old Testament Sanctuary:

God's specificity for the constructing of the sanctuary included: the ark, the table, the lampstand, the alter of incense, the most holy place, the inner courts, the outer courts, and the courtyard to

²¹⁴ Exodus 25:8 (KJV).

name a few. God also required oil for anointing and the sustaining the lamp stands, basins for washing, incense for the alter, and priest were required to wear specifically tailored robes. All of the sanctuary items, and workers were consecrated before the Lord.

Slide 14:

While it demonstrated the importance of him as a King, it also demonstrated that God had greater value.

Slide 15& 16:

Title: Old Testament Sanctuary vs. Modern Day Sanctuary:

Discussion: about the difference between the historical sanctuary and current from Dr. Ganes's view.

Slide 17:

Title: Worship Principles in the OT Sanctuary:

1. God's word provided instruction to build God a sanctuary.
2. God's desire to dwell with humanity in the sanctuary.
3. God's worth represented through various symbols in the sanctuary.
4. God's love and forgiveness through the foreshadowing of Jesus (substitutionary atonement)
5. Mankind's response to God's worthiness by donating various items to the sanctuary for its construction, and sustenance of the priests.
6. Priest's ministry of service to God by their daily ministry in the sanctuary.

Transitional Slide:

New Testament Worship: Gospels

Slide 18:

The greatest worshiper in scripture was JESUS CHRIST!

Slide 19:

Title: Jesus Emphasis on Scripture in Worship:

When Jesus was tempted in the wilderness after fasting for forty days, the devil tempted Jesus three times. The devil tempted Jesus with provision, submission, and worship. However, Jesus responded to each temptation with the phrase: “It is written”.²¹⁵

Slide 20:

Quotation Slide:

“Jesus’s life is to be the expression of perfect worship. He offered consistent loyalty and devotion to the father, in the face of every temptation to idolatry...The pure worship he offers to God by means of his faith and obedience is the only basis on which we can find acceptance and draw near to God.”²¹⁶

Slide 21:

Jesus stood in the temple to read the scriptures (Luke 4:16)

And He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

Slide 22:

Title: Jesus Emphasis on Prayer in and As Worship

In the Gospels we identify importance for prayer in worship. In Jesus worship, he often went to a solitary place and prayed (Mark 1:35). On several occasions we observe Jesus teaching the importance of prayer.

Slide 23:

Title: Jesus Taught on Prayer Jesus taught the Lord’s prayer (Matthew 6:9-13).

²¹⁵ Matthew 4:1-11 (NIV).

²¹⁶ Carson, *Worship: Adoration and Action*, 55.

He even taught that if prayer is to be conversational with God in worship, it should not take the form of vein repetitions (Matthew 6:7). Jesus chased these individuals out of the temple and stated:

Slide 24:

Quotation:

“Prayer in worship reveals God’s presence, glory, companionship, confidence, and power.”²¹⁷

Slide 25

Title: Jesus Emphasis on Teaching, Preaching, & Evangelizing as Worship:

Throughout Jesus ministry He shares many sermons. His longest sermon was shared on the mount in Matthew 5-7. The purpose for Jesus preaching ministry was to assist humanity to develop an authentic relationship with God. New Testament theology of worship focuses on the importance of evangelism.

Slide 26

Title: Jesus Death on the Cross as Worship & The Subject of Worship.

The very act of God offering His son as the foundation of the plan of salvation for humanity is the ultimate act of worship (John 3:16-17). The ultimate act of Jesus surrendering His life unto death for the sins of humanity was the climactic act of worship in the Gospels.

Slide 27

Title: Jesus death was worship, & It’s why we worship

The redemptive work of Christ was both an act of worship, and the foundation for Christ being worthy of worship.

Transitional Slide:

²¹⁷ Kidder, *Majesty: Experiencing Authentic Worship*, 47-55.

New Testament Worship: Early Church

Slide 28:

Title: Worship in the Formation Early Church

1. Recognition of God's revelation through the Holy Spirit. (God's presence always initiates worship.)
2. Public reading of scripture, teaching, and preaching.
3. Willingness to personally surrender a life of sin, acceptance of Jesus Christ, and a public declaration before the church as worship (Acts 2:41)
4. Selling of personal possession as an act of worship to God, by service the needs of their fellow Christians.
5. A commitment to worship through devoted prayer, and praise to God (Acts 2:46-47).

Transitional Slide:

New Testament Worship: Pauline Writings

Slide 29

Title: Pauline Writings & Worship:

A large portion of his apostolic ministry is spent incarcerated for Gospel. However his incarceration did not deter his call to worship God. Paul speaks extensively on the subject of worship, and engages in several acts of worship as observed in: Romans 11:33-36, Romans 14:10-11, Ephesians 3:14-21, 2 Corinthians 1:3-4, and James 3:1-10. While Paul's letters make important references to worship, the letters were a form of worship to God themselves.

Slide 30

Quotation:

“Paul engages in acts of worship throughout the letters (blessing, thanksgiving, prayer, etc.), and that through the reading of the letters, Paul leads the church to join him in that worship. Thus, we need to understand that the letters not only were read within the context of worship, but also that they themselves were acts of worship; through them, Paul became the presider at the church's liturgy.”²¹⁸

Transitional Slide:

New Testament Worship: Revelation

Slide 31:

Title: Three Angels Messages:

Revelation 14:6-12, depicts three angels who bear an urgent message to those on the earth during the final days of earth's existence. The urgency of this message is observed through by evaluating the position of these angels; they are described as flying in the midst of heaven (Revelation 14:6). The First Angels message is one that commands God's last day children to engage in true worship. This true worship is described in Revelation 14:6-7, “he said with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.” This statement is an imperative, commanding God's children to engage in worshiping God!

Slide 32:

While humanity seeks to emulate appropriate, and acceptable worship, the Book of Revelation provides us with a clear picture of heavenly worship.

Slide 33

²¹⁸ Heil, *The Letters of Paul as Rituals of Worship*, 442-443.

24 Elders in Worship John describes 24 Elders who engage in worship that involves: words of adoration “Holy, holy, holy is the Lord God, the Almighty-the one who always was, who is, and who is still to come.”²¹⁹

They are also described giving “glory, honor, and thanks to the one who sits on the throne (Revelation 4:9). Furthermore, John describes them “falling down, and worshipping the one who sits on the throne.”²²⁰

They are also described engaging in an act of humility symbolizing God’s worth by “laying down their crowns.”²²¹

The foundation for their worship was their knowledge of God’s power and character.

Slide 34

Title: A Great Multitude:

“Great multitude that no one could number from every nation, tribe, and people and languages standing before the throne.”²²²

John is describing a group of worshippers who have inherited salvation, and are reflective of many cultures. This describes a picture of multi-cultural worship. They are worshipping God with palm branches in their hands, and shouting with a loud voice: “Salvation belongs to our God who sits on the throne, and to the Lamb”.²²³ They are also described as “falling on their faces and worshipping God”.²²⁴

Slide 35:

Worship in Revelation John provides us with excellent examples of worship practices that are

²¹⁹ Revelation 4:8 (KJV).

²²⁰ Revelation 4:10 (KJV).

²²¹ Revelation 4:11 (KJV).

²²² Revelation 7:9-12 (NASB).

²²³ Revelation 4:9 (KJV).

²²⁴ Revelation 4:10 (KJV).

appropriately in God's presence and surrendered by Angels, Elders, and God's children in heaven. These worship practices include but are not limited to God-directed: adoration, thanks, glory, shouting praises, bowing down, laying down offerings before the Lord, singing, waving hands (as observed with palm branches), and crying.

Appendix 4-C (Workshop 3)

Presentation for Workshop 3

A Brief Historical Survey of African American Worship

Introduction Slide:

Slide 1:

Quotation:

“Until there is an absolute respect for our differences, and cherishing of variety in culture and in gifting, there can be no talk about similarities that is of a genuine and true value.”²²⁵

Slide 2:

“What is Black Religion? “Isn’t black religion simply ‘white religion’ in a black face? Or isn’t ‘black religion’ the same as ‘white religion’ except that the preaching is more colorful and protracted and the people more ‘responsive’? This line of questioning is suggesting that black religion is a matter of external detail and not a matter of essence. Or to use a word of uncertain issue adopted by some black theologians, it is white religion ‘blackened’.”²²⁶

Transition Slide:

Historical African Religions

Slide 4

Definition of Polytheism

Slide 5

Brief description of Islam-

Slide 5

Brief description of Christianity-

²²⁵ Rowe, *This Far by Faith: American Black Worship and Its African Roots*, 20.

²²⁶ Lincoln, *The Black Church in the African American Experience*, 177.

Slide 6

Ethiopian Eunuch: Acts 8:26-40

Slide 7

Simon of Cyrene is mentioned in 3 out of 4 of the Gospels. Cyrene (Libya)

(Matthew 27:32, Mark 15:21, Luke 14:27, Luke 23:26)

Slide 8

Title: Africa in the Bible:

There are 21 verses that reference Africa in the Bible

Slide 9

Religion was Inseparable from African Culture. Rhythm was at the heart of African Culture. It was symbolized through the drum. It was used at: social occasions, cultural celebrations, during religious rituals, and as a form of communication.

Transitional Slide:

Transatlantic Slave Trade

Slide 10:

Title: Transatlantic Slave Trade

Between 1662 and 1807 Britain's shipped 3.1 Million Africans across the Atlantic Ocean in the Transatlantic Slave Trade. Africans were forcibly brought to British owned colonies in the Caribbean and as slaves to work on plantations. It is responsible for the forced migration of 10 million to 12 million enslaved Africans across the Atlantic Ocean to the Americas from the 16th-19th Centuries.

Slide 11:

During the slave trade they stripped Africans of drums, when they discovered that it was used as the first form of secret communication. They only permitted dancing because it was a form of exercised and improved the chances that the slaves who have a higher chance of being sold, because they were healthy. -According to Howard Dodson (author is a National Geographic's published article: "America's Cultural Roots Traced to Enslaved African Ancestors)

Transitional Slide

Title: Slavery In The United States & Evangelizing of Slaves

Slide 12:

A Very Small Amount of Slaves Came to America as Christians

Slide 13:

Title: Christian Evangelizing of Slaves

Ephesians 6:5-9

"Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; not by way of eyerservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him."²²⁷

Slide 14:

Discussion about the Bible being used for cultural assimilation

Slide 14:

²²⁷ Ephesians 6:5-9 (KJV).

Purpose of evangelizing

To engage employees to:

- work hard
- avoid rebellion
- reject message of abolitionists
- and further their agenda

They equated faithful submission to the master as Salvation oriented.

Slide 15:

Approaches:

- Missionaries
- Taking slaves to church
- Allowing them eventually to have their own church

Transitional Slide:

Defining African-American Christianity

Slide 16:

Title: Composition of Black Christian Worship:

Black Worship is Christian Worship. It is informed by Judeo-Christian religious context, Western Europe and American interpretations of Judea Christianity, and traditional African primal worldview.

Transitional Slide:

Title: Effects of African American Christian Worship

Slide 17

Title: The Only form of Freedom:

“The black church’s worship reflects an openness, a free-style and a closer relationship to life in which the sacred and secular come together to affirm God’s wholeness, the unity of life and His lordship over all of life.”²²⁸

Slide 18

Discussion about the prophetic tradition of preaching.

Slide 19:

Title: Other Effects of African American Christian Worship

- It provided a means of liberation.
- It provided a sense of value and confidence.
- It also provided healing and freedom
- It was a form of well-needed therapy.
- It was the only place that pent-up emotions, and frustrations are released in a flood of emotions.

Slide 20:

Title: Formats of Worship:

- Church on Sunday,
- Worship in the bush harbors,
- Worship and resistance rituals (over turned pots) at home.

Slide 21:

Title: Opposition to African American Worship

- Punished, and interrogated children

²²⁸ Lincoln, *The Black Church in the African American Experience*, 177.

Title: Conditions of Black Worship:

Conditions of black worship included improper worship spaces, no fellowship with owners at church. Only watched to make sure the message was rightful fulfilling their agenda. Couldn't risk fellowship because it risk the possibility of slave thinking they're equals.

Transitional Slide:

African American Christian Worship Composition

Slide 22:

Time frame of worship: 2-3 hours.

Slide 23:

Title: Type of Music:

- Negro Spirituals
- Forms of Communication for Discreet Calls to Worship

Slide 24:

Title: Type of Preaching:

- Missionary Preaching
- Prophetic Preaching

Slide 25:

Title: Type of Praying:

- Public Prayer
- Closet Prayer

Praying- restricted prayer requests to non-liberating prayers

Praying in a group setting is not passive but responsive in nature.

Slide 26:

Title: Communal Experience of worship.

Slide 28:

Discussion about slavery and church membership.

Slide 29:

Discussion about dancing & drums:

Concluding Slide:

Title: **The genius of the African American Church**

Appendix 5-A (Sermon Questionnaire)
Reflective Questionnaire for Sermon 1 & 2

Name:

Date: ____/____/____

Question 1: What insight did today's sermon provide for you on worship?

Question 2: What did you learn about God & people?

Question 3: Do you plan to apply any life-lessons learned from today's sermon? If so, please explain.

Appendix 5-B (Workshop Questionnaire)
Reflective Questionnaire for Workshops 1, 2, & 3

Name:

Date: ____/____/____

Question 1: What did you learn that was revealing, inspiring, and helpful?

Question 2: Based on information that was presented in today's workshop, what should our church be implementing?

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